

AMERICA

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Chronicle

Home News.—The President made two important pronouncements, one on farm relief and the other on law enforcement. In a letter to Senator McNary, on

Presidential Pronouncements April 21, he listed ten grave reasons why the debenture plan was unacceptable to him. His objections were reducible to three: its price-raising feature, its stimulus to speculation, and its probable disastrous effect on the farmer himself. He said: "The assumption is that by creating a scarcity through stimulating exports the domestic price will rise above world prices." "It offers opportunity for manipulations in the export market, none of which would be of advantage to the farmer." "The foreign producer of animals would be enabled to purchase feed for far less than the American farmer producing the same animals." He submitted similar arguments from the Secretaries of the Treasury, of Commerce, and of Agriculture.—On April 22, Mr. Hoover delivered a speech before the annual convention of the Associated Press in New York, in which he took up the question of law enforcement. He chose to consider the whole question of crime, apart from Prohibition, which he termed only a small part of the entire problem. He made a serious plea to the

American people to cooperate with him in re-establishing respect for law. Aspects of his speech are discussed in the editorial pages.

The President began to have his troubles with the Senate, and to a lesser degree with the House. Senator Reed, of Pennsylvania, succeeded in blocking consideration of the repeal or postponement of the national-origins clause of the Immigration Act, as the President wished. Also

President and Congress in defiance of his wishes, the Senate Agriculture Committee reported out favorably its farm-relief bill with the debenture feature included, though its Chairman, formerly favorable to the plan, openly announced his agreement with the President. Senator Brookhart, who was thought in the preliminary negotiations to have the President's confidence, attacked him in the Senate on April 24, for his opposition to the debenture plan, on the grounds that without that plan any farm-relief bill would be a good political bill, perhaps, but would be of no value to the farmer. The same position was taken by the Senate farm bloc generally. In the House, trouble had arisen over the tariff-revision act, after the Haugen Farm Relief bill was passed on April 25. Beet-sugar interests were urging higher rates, as a part of farm relief, and limitations on sugar imports from the Philippines. Tropical fruits, which are a substitute for American fruits, such as bananas for apples, were also the subject for demands for a higher duty. The textile interests were also demanding higher rates. Such raises were opposed on the ground that their purpose was solely to raise the domestic price.

Austria.—The Austrian Cabinet crisis reached an impasse when the opposition of the Pan-Germans and of the Landbund called forth a refusal from Dr. Otto Ender to become the coalition candidate for the Chancellorship. The Pan-Germans attacked his selection on the ground of his unfriendly attitude to "Anschluss," union with Germany. The latest candidate for the Chancellorship was Professor Mittelberger, who was also rejected by the Pan-Germans as an "unknown party." The Christian Socialists were given a setback when the Socialists won two seats at the municipal elections at Graz, bringing their number to twenty-four, the same as the combined anti-Socialist parties. A tentative plan for rent reform was accepted by the Socialists. They agreed to the gradual increase of rents from one-seventh of the pre-War figure on August 1, to one-sixth by 1931. In return the Government

Dr. Ender Withdraws

agreed to aid municipal and private building enterprises from the public fund. The principle was attacked by the peasants and the tenants.

Canada.—Such bitter feelings had been aroused in the Province of New Brunswick over the question of the French language in the schools that the Government continued to be seriously embarrassed. Last August, the Bureau of Education adopted a resolution to the effect that: (1) authorization be given to school commissioners to put a bi-lingual program into their schools; (2) an obligation be imposed on the teachers in these schools to undergo a special examination in the French language. The first of these proposals varied only slightly from the program already existing. Since the examinations demanded of the teachers are scheduled for July 1, of this year, the opponents of the French language, almost exclusively English and Protestant, began a widespread campaign of bigotry. This propaganda appeared especially in a circular issued under the auspices of the Grand Master of the Orange organization. It declared that New Brunswick was not a bi-lingual Province, and that the English language in the Province was menaced by these proposals favoring the French. It appealed to the English-speaking citizens to send resolutions and petitions protesting against the regulations mentioned above. The anti-French sentiment was linked up with anti-Catholic bigotry. These circulars were distributed broadcast and brought a large response. The French-speaking minority banded together for the defense of their language in the school districts in which they are numerous.

Language Question

China.—The principal events were fighting in the North and political maneuvering in the South. The troops of the northern dictator, Chang, suffered a severe defeat near Chefoo at the hands of the Nationalists under Liu Chen-nien, and fled in rout to Dairen, in Japanese territory. Meanwhile the bickerings between President Chiang Kai-shek and Marshal Feng Yu-hsiang, described here last week, continued. Feng absolutely declined to accept the subordinate position to which the Nationalist offer to give him Shantung seemed to subject him, and at latest reports he was in secret dealings with the Manchurian leader to form a coalition, apparently with the approbation of the Japanese, to oust the Nationalists from power. Fighting was expected to result.

Fighting and Politics

Czechoslovakia.—Recent internal dissensions in the Communist party, which had resulted during the last six months and more in the expulsion of prominent members, including deputies and senators, from its ranks, developed into an open revolt at the end of March in the Communist trades-union organization. The result was a split between the official *Politburo* (the official section proper) and the trades-union section, which latter was supported by the majority of the party's senators and deputies. Depletion and mismanagement of funds were alleged.

Communist Party

Germany.—Prince Henry of Prussia, brother of the former Kaiser, died from pneumonia and apoplexy on April 20. He was a Grand Admiral under the old regime and according to regulations prescribed for Field Marshals and Grand Admirals was buried under the direction of the Reich's War Ministry. The news of Prince Henry's death brought cables of condolence from his brother, from King George of Great Britain, from President von Hindenburg of Germany, and others. The press was unanimous in its praise of the Prince's sporting merits and recalled his victories in the Kiel races. In recent years he refrained from politics, particularly after his royal cousin, King George, ignored the Prince's protests against the expatriation of the former Kaiser. More than twenty-seven years ago, as Admiral Prince Henry of Prussia, he came to Washington as "Good-Will Ambassador."

Prince Henry Dies

The news of the crisis in the Paris reparations conference brought the mark to an abnormally unfavorable rate. The Reichsbank lost 150,000,000 marks from its gold holdings, 10,000,000 from its legal cover exchange reserve, and 40,000,000 from its free reserve. The pressure on the exchange market was increased by the action of German financial houses on the international money market. The Reich's shortage was aggravated by unsatisfactory revenue returns. Although receipts from taxation exceeded the budget estimate, the Reich was obliged to pay out of its receipts more than had been estimated.

Financial Status

Great Britain.—What was described as an "acidulous" attack on the Balfour plan for the collection of War debts was delivered by Philip Snowden, former Labor Chancellor of the Exchequer. He declared that the Balfour plan was an "infamous" agreement. He stated that the Labor-party policy favored the cancellation of War debts, but if that were not possible that Great Britain should "get as good a deal as America." The Balfour plan, namely, that Great Britain should collect from the continental nations, both allies and former enemies, just so much as is needed to pay the debt to the United States, was declared by the Conservative speakers in the debate that followed to be the basis of all debt settlements. The Liberal party joined with the Conservatives in defense of the Balfour program, and even the Laborites, under the leadership of Ramsay MacDonald, showed slight sympathy with Mr. Snowden's contentions.

Attack on Balfour Plan

Ireland.—Dissolution of the Northern Irish Parliament took place the last week of April and the General Elections were scheduled for May 15. The announcement of the early date for the elections caused surprise. The reason, as alleged by the press, was that the Premier, Viscount Craigavon, feared an unfavorable reaction in Northern Ireland if the elections were held after the General Elections in England, where the Labor party has shown such surprising strength. A Labor victory, or even a Labor increase in Parliamentary seats, in England, would

Northern Elections

materially weaken his own Governmental chances. As a result, Northern Ireland will hold two elections in May, the first of a domestic nature, the second for the election of members for the London parliament. Lord Craigavon's position in the forthcoming contest is not as secure as in the 1921 and 1925 elections. In those, his issue was that of partition and the menace of Southern Ireland. Both of these do not now cause concern among the electorate. In the present campaign, the Nationalists materially strengthened themselves by their new organization and their militancy. The working classes have been disaffected by the continued unemployment and industrial depression. A strong group of Protestant Unionists threatened to desert the Craigavon Government unless it gives guarantees on the educational question and on the introduction of a sterner Temperance policy.

Italy.—The opening of the new all-Fascist Parliament took place on April 20, and was attended with unusual solemnities. King Victor Emmanuel, in full-dress uniform of Commander-in-Chief of the military forces of the nation, addressed the 400 new Deputies. He was attended by the royal princes. The Queen and her daughters and ladies-in-waiting were present in the royal box. In the Speech from the Throne the King referred to the two significant events which "revealed and touched the soul of the Italian people": the recent plebiscite on the Fascist administration and the settlement of the Roman Question. The latter event, he said, "had healed the uneasiness of conscience of the people of Italy, and completely achieved the unity of our country, not only territorially but also spiritually." Turning to the duties that awaited the new Parliament, he pointed out the need of strengthening the authority of the State, of providing for the fullest possible justice in the administration of government, the reform of local finances, and the revision of both the civil and criminal codes. Economy of administration, he added, must be joined to promotion of public works, particularly in the development of natural resources and the betterment of rural life. For the latter end, improved communications and housing should be combined with extensive irrigation and reclamation works. He indicated three pieces of legislation whose need grew out of the Roman settlement and Concordat: first, to provide for the civil effects of the religious ceremony for marriage; second, for the recognition of religious associations and for the joint administration of the ecclesiastical patrimony; and lastly, a guarantee of free exercise of all admitted cults.

In speaking of foreign affairs, the King declared that a strong policy of national defense did not exclude full cooperation with other nations in praiseworthy efforts for the promotion of peace. He reminded his hearers of the repeated statements of the Premier on the matter of naval disarmament, and promised a continuation of the same policy for the future. (Premier Mussolini announced last year that Italy was ready to accept any scaling down of armament which would not place her in a position inferior to that of any other continental Power in Europe.)

King Addresses New Parliament

Peace and Preparedness

Rome's birthday was celebrated on April 21, as in the two previous years, by the induction into the Fascist militia of the youths over eighteen years of age who had been members of the Avanguardisti. The latter group forms the intermediate organization between the boys' society, the Balilla, and the Fascist militia. This year's class counted about 80,000 members. The induction ceremonies were held in Rome and other large cities.

Mexico.—The revolts against the Government were active in three parts of the Republic. In Sonora the *Renovadores*, as the troops of Escobar are called, were massing for a last stand against the steady pressure of Government troops.

Continued Fighting

This stand was north of the town of Masciaca, and even judging from Government reports the rebels had an initial success in a rear-guard action against the vanguard of the Federals. The main bodies had not come to grips when this issue went to press. A separate part of this same action took place in the Sierra Madre, where Almazan was attempting to force the Pulpito Pass and take the rebels in the rear. At the same time in Coahuila, to the East, the cavalry portion of Escobar's troops engaged Federal forces, but advices from this sector were meager. In Jalisco, to the South, the *Libertadores*, whom the newspapers, following Portes Gil, call the "Catholic rebels," under General Goroztieta, fought a severe engagement with the Federal troops under General Cedillo near the town of Tepetitlan, captured by the rebels. The fighting was sanguinary, and the rebels were apparently victorious, according to Government reports. Cedillo was attempting to disrupt Goroztieta's forces by promising to open the churches again, "under certain conditions," which were not reported from Mexico City.

Poland.—Political circles experienced a sense of relief when the new Prime Minister, Casimir Switalski, declared that "change in the Polish Government does not imply change in its policies." He stated that he saw no necessity to initiate a new policy for solving the problems which interest the public. This came as an olive branch to troubled political leaders. With War Minister Pilsudski's dreaded "Colonel's Group" safely entrenched as members of the Cabinet, they no longer inspired fear. The new Minister of Finance, Ignacy Matuszewski, withdrew State control over bank deposits. As a result of this step the return of Polish capital from Danzig and other foreign banks was expected and a release of the monetary tension was predicted.

Premier's Statement

Russia.—The All-Union Communist party conference opened on April 23 with a vigorous declaration of "Left" policy by M. Yaroslavski, the chief spokesman for the Soviet Government, being understood to voice the opposition of M. Stalin to the counsels of moderation as to the industrialization policy, etc., accredited to MM. Rykov, Tomski and Bukharin. The gold ruble was reported as mov-

All-Union Conference

ing down. The mysterious removal from his posts of A. L. Scheinmann, Director of the State Bank and Vice-Commissar of Finance, was thought to be due to his opposition to further currency inflation.

San Domingo.—An interesting incident of American intervention in Latin American affairs ended on April 23 when former Vice-President Dawes submitted to President Vasquez the report of the commission which had been working for three weeks to subject the tottering finances of the Dominican Republic to a budget system to eliminate waste and graft. The commission was due to the initiative of Sumner Welles, described as holding an "indeterminate status as unofficial adviser to the President." The report calls for reorganization of Government departments, a budget law, an accounting law, and a finance law. San Domingo's foreign debt is about \$22,000,000, refunded some years ago through Lee, Higginson and Co. A significant item in the Dawes report was the recommendation to transfer certain public utilities from State to private, presumably American, control.

Reparations Question.—No substantial changes occurred in the deadlock between the German and the Allied delegations, which resulted in a breakdown of the negotiations on April 18. Dr. Schacht, the chief of the German delegation, was at pains to explain that he had meant no political implications in the requirements that he placed for the acceptance of a plan of commercialized payments, namely that Germany's agriculture be aided, in order to reduce import of foodstuffs, that access be had to raw materials from "overseas," and the tariff revised.

On April 21, Dr. Schacht attended a full Cabinet meeting in Berlin, which after a three hours' discussion, left the German delegation complete freedom of action. Reconvening on April 23 in full session in Paris, the committee of experts decided to continue to strive for some sort of agreement. In the meanwhile they appointed a sub-committee to draft a report of such plans as had been agreed upon. Sir Charles Addis, a Director of the Bank of England, was appointed in Lord Revelstoke's place. The proposition of M. Moreau, President of the Bank of France, that Germany undertake solely to meet the claims for reparations, but on a wholly commercialized basis, was not favorably received by the Germans. Nothing at present was left but to continue with the Dawes plan. Dr. Schacht then announced that Germany would at once invoke the protection offered by the Dawes plan against a ruinous transfer of gold.

League of Nations.—A complete change of atmosphere was effected by the speech of Hugh S. Gibson, chief of the American delegation, at the session of the Preparatory Disarmament Commission on April 22. Confining himself to the naval problem, Mr. Gibson frankly advocated reduction, not mere "limitation," of armaments. "My

Government," he declared, "cannot find any justification for the building and maintenance of large naval establishments save on the ground that no Power can reduce except as a result of general reduction." A new plan was proposed, based on the French plan, by which within a total fixed tonnage limit there should be limitation by categories. To this Mr. Gibson added a new feature, providing for a common "measuring stick" or basis of comparison in values between the different units. Instead of mere displacement as the basis, he proposed a system of "equivalent tonnage," taking into account age, cruising radius, caliber of guns, etc. With a technical formula once thus established, percentage figures for the different units would follow, and the figure would be fixed to which the "equivalent tonnage" would be reduced.

Favorable reactions in every quarter followed Mr. Gibson's proposal. His actual words received a favorable reply at once from Lord Cushendun, the British delegate.

Press comments praised him for putting new life into the commission. After receiving authorization from Premier Baldwin and a full Cabinet meeting, Sir Austen Chamberlain, British Foreign Minister, announced on April 24:

His Majesty's Government, equally with the Government of the United States, desire not merely the limitation but the reduction of naval armaments. We had indeed ourselves made proposals for such reduction and that it should be applied to every class of war vessel. . . .

We attach great importance to the possibility opened up by the greater elasticity given by his suggestion for adjustments of the agreed naval strengths to the different circumstances of the two Powers.

The Japanese press approved, but with qualifications as to certain categories. Italy was reported as desiring naval parity with France. French and German comments were both extremely cordial. Strong approval of the Gibson proposals was voiced by the Rome *Osservatore Romano*. The British press surmised that the proposal offered a good opportunity to the Conservatives to strengthen their cause in the coming elections.

As another contribution to the interesting subject of Catholic Action, Edward F. Garesché will unfold some practical and concrete suggestions in his article "A Corporate Enterprise for Laymen."

Upon reading three different articles by Harry Elmer Barnes in a March, an April and a May magazine, Francis P. LeBuffe made an interesting and significant discovery. He will share it with the readers of AMERICA next week.

Sister Josefita Maria will contribute the third of the present educational series on classroom work for teachers.

"In an Employment Office" will be an enlightening story with a sociological angle, by Cornelia M. Hilgert.

"Catholic Action in the Press," by William E. Kerrish, will also prove stimulating.

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No Natural Rights

SOME weeks ago, one Edward Sikorski, a resident of Winona, Minn., was dragged from his sick bed at night by the officers of the law. The man was dying of pneumonia, but he was placed in an automobile and taken to St. Paul, 137 miles away, where he foiled the law by ceasing to live.

This treatment may appear harsh, even drastic. But complete justification will be accorded the officials, when the man's heinous crime is disclosed. He was found in the same house with a man who had in his possession a pint of whiskey.

The Prohibition agents made amends by offering to pay the burial expenses, provided the interment took place in St. Paul. However, the bitterness of Sikorski's wife was so deep that she refused the generous offer, and brought her husband's corpse back to Winona.

Within the last year or so the notorious brutality of Prohibition agents, State and Federal, has prompted the theory that certain abnormals of a highly dangerous type, are seeking this employment. There may be some truth in this theory; certainly, the murder at Aurora suggests its possibilities. On the whole, however, the lack of restraint commonly exhibited in Prohibition raids can be more correctly assigned to another cause. It was succinctly stated a few years ago by no less a personage than Senator Wesley Jones. "In a republic," said this Solon, during an interminable Senate debate on Prohibition, "nobody has any natural rights."

It was once thought that the Declaration of Independence was written for the specific purpose of pointing out that all men, in a republic or out of it, possessed a variety of natural rights. Even today men may be found who labor under the delusion that the Revolution was fought to compel respect for these rights. But these men reckon without their Wesley Jones. It may be supposed that the Senator will accord the Prohibition agent the plenitude of all natural rights, and perhaps he reserves a few for himself and his friends; but there the line must be

drawn. But for the rest of the country, there are no natural rights, and no constitutional rights, but only the obligation of bowing down in mute submission before tyrannical and contemptible statutory regulations.

This is a point that must be grasped, if we are to understand the philosophy of this great moral experiment. The application of the Civil War Amendments to Georgia or to Harlem is not material. The Bill of Rights does not exist, and there is no Constitution, and no natural rights. The beginning and middle and end of all government and of all morality is the Volstead Act.

The President and the Law

TO much that President Hoover said in his speech in New York to the Associated Press on April 22 last, every citizen will entertain wholehearted assent. That we are the most lawless people on earth, that is, that law is violated among us with impunity and frequency more than in any civilized country, is too true. That our enforcement agencies, Federal, State and municipal, operate too often with little efficiency, is also true. Likewise, the plain fact that offenses against the Prohibition laws are in a minority as compared with others, is not denied, though this fact has not the significance which the President seemed to attribute to it. That this constitutes one of our major problems today is evident, and anything that the President can do within the limits of our traditions and our Constitution to mend matters will be welcomed.

It is when the President essays to philosophize on all these facts and to search out the causes for them, that his fellow-citizens will not be able to follow him. His fundamental fallacy lies in his conception that law, as law, just because it is a law, must on all accounts be enforced and observed, and that a law, once it is on the statute books, may suffer no scrutiny, that it must be either observed or repealed. This conception is denied in practice a hundred times by all of us, and no doubt very often by the President himself. If carried out logically, it would overturn the foundations of our national life, which was based in its origin on disobedience to law. Thank God, there are very few actually unjust or immoral laws, which it is a duty to disobey. There are, however, many foolish laws, which we suffered our lawmakers to pass, but which on no account would we allow our enforcement officers to enforce. There are many other laws, which on their passing seemed to have the force of reason in them and the force of public opinion behind them, which in practice turned out to be unenforceable. These, too, we tacitly agree to ignore, because to enforce them would create the very condition which law is intended to preserve us from, civic and social disorder and turmoil. In all these three cases we repudiate the disastrous and un-American idea that law as law, and therefore all laws, must be enforced, as long as they are on the statute books, just because they are there. To attempt to introduce it, would open wide the gates to tyranny, would have made our original independence an immoral thing, and would expose our Government to savage revolt from all sorts

of groups in the country, business, social, racial, religious, and political.

All this has been said without reference to the Volstead Act, which the President also made a valiant effort to abstract from, in his expose of what he conceives to be our proper attitude to law. For various reasons, however, it is hard to think and to talk of law in this country without that particular bone of contention being thrown into the ring. It is clear, too, that in much that he said he had it alone in mind, for instance: "If a law is wrong, its rigid enforcement is the surest guaranty of its repeal. If a law is right, its enforcement is the quickest method of compelling respect for it." This dilemma was evidently intended to secure the adhesion of both Wets and Drys to Mr. Hoover's philosophy of law. The difficulty with it is that if a law is wrong, then it is wrong to enforce it; still more so if the end in view is to bring about its repeal, for the end does not justify the means. If the law is wrong, then the means, enforcement, is wrong, however good the end, repeal, may be.

The President proposes to institute a commission to study the causes of lawlessness in our country. Undoubtedly this commission will do much good. It will find that all three branches of government have been at fault: the legislative, in passing laws which are foolish or unenforceable; the executive, in allowing political patronage, financial position, or social privilege, to come between it and impartial enforcement (of course, the outrageous disregard of law by Federal enforcement officers at the dictation of private agencies will also be studied); the courts, by allowing to grow up a jungle of technicalities and delays in which Justice is lost and choked to death. Recommendations to end these evils will be welcomed by the country, which is as much disturbed by our present lawless condition as is the President.

There are just two other questions which it is hoped the terms of the proposed commission will not exclude. The first is: Is not the Volstead Act one of those laws which must be repealed or ignored, under penalty of aggravating the disorder in the country, because they do not actually enjoy the consent of the citizens? The second is: Is not the lack of conscience with regard to law, of which the President complains, the result of an education from which morality has been excluded, along with religion? A large number of serious people in the country think the answer to both these fundamental questions is, Yes.

The Youthful Criminal

SPEAKING recently at Fordham University, Mr. Bernard Fagan warned us against drawing generalizations from the recent statistics published by the juvenile courts of the country. These optimistic figures indicate a sharp falling off in youthful delinquency within the last ten years. But, as Mr. Fagan observes, while the cases in the courts may be fewer, they are brought for more serious causes.

Mr. Fagan's long experience as chief probation officer of the New York children's court entitles him to speak

with authority. Boys are rarely summoned by the police for window breaking, ball playing in the streets, and similar offenses. A warning and, in case of damage inflicted, reparation by the parents, are sufficient. Today the juvenile court is frequently obliged to deal with cases in which the offense is exceedingly grave. Serious crimes against property and the person are by no means uncommon. "Sometimes we have to deal with boys in their early 'teens," said Mr. Fagan, "who carry out elaborately planned crimes." The same opinion was expressed at a meeting of the Good Shepherd Auxiliary in New York on April 15, when chief city magistrate William McAdoo said: "Most of the crimes of violence are committed by boys between the ages of sixteen and twenty-six."

Should these conditions be allowed to continue unchecked, the State will soon be faced with a problem of the gravest nature. Judge McAdoo traces one cause of this serious juvenile delinquency to "the plays and literature of the day." And he adds a warning which the modern art and science of "boyology" needs sadly: "Modern psychiatrists talk of casting off 'inhibitions' and of becoming 'free'—but they do not add that lasciviousness and lack of self-restraint are not freedom." Every man who has dealt with the young will endorse Judge McAdoo's condemnation. But the pity of it is that so much of what now passes for "education" seems utterly blind to the need of teaching the child self-control.

Wisely, too, did Judge McAdoo add that the spiritual and moral factors, without which it is hopeless even to think of salvaging the youthful delinquent, "cannot be included in an Albany budget." They can be supplied only by those institutions in which religion and a code of morals founded on religion are given their proper place in the educational scheme. What Judge McAdoo and Mr. Fagan have said of juvenile delinquency and the reconstruction of the youthful criminal, is a powerful argument for the maintenance of schools in which the child is taught to love God above all, and his neighbor as himself. It is easier to keep the child safe from evil, than to try to save him after evil has darkened his mind and confounded his counsels.

Rhode Island Extends the Suffrage

A FEW weeks ago a city official was elected in Rhode Island by voters who had paid no property tax. The official is Mr. John T. O'Halloran, who by virtue of the election, is now alderman from the Third Ward in the city of Pawtucket.

The old world must be tumbling into ruins when this rock-ribbed stronghold of conservatism changes its qualifications for the elective franchise. Until 1842, voting was restricted, in accordance with the charter granted by Charles II in 1662, to persons possessing a freehold to the value of about \$134. Following Dorr's Rebellion, the property qualification was removed for State elections, but under the Constitution the right to vote in city and town elections was limited to persons who had paid the taxes on property located therein, and valued at \$134.

Last November an amendment to the Constitution, permitting towns and cities to remove this requirement, was ratified. In this respect, also, Rhode Island believes in local option.

The change is doubtless in accord with prevailing political ideas. But whether the extension of the suffrage which we have witnessed in the last half-century is a political good or a political curse, is at least open to question. The system which permits anyone to vote provided that he has lived for twenty-one years, has kept out of the penitentiary, and is not an inmate of a lunatic asylum, does not make out a *prima facie* case for itself. Except non-naturalized foreigners and Indians, we allow every adult to vote. More: not a campaign passes without the expenditure of thousands of dollars for advertisements urging all to vote. Two heads, we contend, are better than one—even if the second be empty.

Theoretically, the vote should be restricted to those who can give evidence that they can be trusted to use it for the common good. Our ancestors in the colonial days thought that the possession of property, along with membership in the local religious organization, indicated that the individual was fit to play a useful part in government. Even Jefferson stood for the property qualification, and it remained in many of the States for years after the foundation of the Republic. Mussolini, in our day, has at least approached an ideal standard. He restricts the suffrage to worthy members of the learned professions, to fathers of families, to workingmen who by their labor have contributed to the welfare of the community, and he makes provision for its extension to all whose counsel and advice may be useful in the difficult process of government.

Moreover, he has introduced a new experiment in the manner of choosing the candidates on whom the electorate is called upon to decide. Instead of being the compromise result of logrolling and pre-convention bargaining, they are the choice by vote of the different "corporations" of which the new State is composed. In this way an intimate representation is effected of each element that cooperates to the common weal. The candidates thus chosen by preliminary vote of all classes of citizens are then submitted for disapproval or approval by the people.

There is not the slightest reason to believe that Mussolini's restrictions, or anything approaching them, will ever be adopted in this country. Saddled with millions of voters, ours is the harder task of training them to vote intelligently and conscientiously.

Winnowing the Faculty Chaff

THE efforts of a number of colleges to raise their academic standards will be watched with keen interest by all who have the interests of education at heart. It has long been felt by the administrators of these institutions that the results of their work have been inconsiderable when compared with the effort expended. The average graduate of the American college is not a product of which they are proud.

In the sense that most of them manage to keep the

wolf from the door, they have been "prepared for life." During four years at college, they have formed pleasant social contacts, and some of them have acquired habits and a fund of information which enabled them to finish a course in law, medicine, or finance, with credit, if not with distinction. In the minds of a few, some degree of intellectual curiosity has been aroused. Had it been possible to isolate these few in their freshman year, and build the college around them, the prospect for intellectual leaders would now be considerably brighter.

There is no getting away from the melancholy fact that the American college has catered too largely to mediocrity. But let it not be censured too severely. Dozens of communities now rising from mediocrity would now be little better than illiterate, had not some small "fresh-water" college labored patiently and in hope of better times, with the boys and girls who came to it. If it could not give much, it gave all that it could, and all that most of its students were capable of assimilating. It was part of the pioneer equipment, like the candle mold, the flintlock and the ox team. Serving us well at one time, it must now be counted sadly inadequate. But for all its shortcomings, it is preferable to the modern school which requires little from the student, and gives less, but sends him forth after four years with no better shield for the battle of life than a sheepskin.

It is high time for the American college to take stock of the present, and to provide for a more intellectual future. More than once have we pointed out the evils which flow from the American heresy of the democracy of education—a heresy which demands that every boy must be "put through" college, and provides a college through which he may be "put." We have nothing to retract on this score. But evils in the college itself cry for reformation, and one of them is the incompetent teacher. If there is chaff in the student body, that same chaff can also be found on the faculty.

That a man prepare himself by intensive study, leading to the doctorate, is admirable. But the doctorate neither gives skill in teaching, nor does it insure men of the type needed for college work. There is hardly a college in this country without its doctors of philosophy whose chief function is to aid in meeting the requirements of some standardizing agency. In the classroom, and as inspirers of youth through personal contact, they are worse than useless. They are the figureheads. Their work is done by masters and bachelors, and by men who instead of a degree possess an admirable knowledge of their subject and the ability to teach.

Men and women who propose to devote their lives to college work should be conceded ample time to prepare for the higher degrees. Give an intelligent student an opportunity to saturate himself in the learning for which his tastes and aptitudes fit him, and the result will be a well-informed man. He may be even a competent man, a wise man, a scholar. But this result should not be taken for granted. If he cannot teach, and if his contact with the student is not inspiring, then, despite the standardizing agencies, there is no room for him in any college classroom.

The Centenary of Catholic Emancipation

FRANCIS TALBOT, S.J.

(The second of two articles)

A BRIEF sketch of the very ingenious bondage imposed upon the English and Irish Catholics by the Protestant Ascendancy formed the subject of a previous article. No more than the briefest survey can here be given of the efforts of the Catholic groups to lift themselves from their degrading slavery. It is a tortuous story in which religion, nationalism and politics are intertwined with prejudice, perjury, bad faith, intrigue, selfishness and the other vices that beget human success.

As has already been noted, the first rebellious movement of the Irish Catholics were the presentations of addresses of loyalty to George III in 1760 and 1774. The Catholic Association, of which John Keogh, a man of vision and courage, had gained control, now attempted another bold stroke. In 1777, Keogh and his associates laid a list of Catholic grievances before George III. At that moment, England was embarrassed by the American Rebellion and French hostility. Unity was essential at home, and soldiers abroad. A French invasion of Ireland was threatened. Hence, the grievances were graciously noted.

Emboldened by the Irish Catholics, the English remnant in 1778 formed a Catholic Committee and drew up its own protestation of loyalty to the King. The obsequiousness of the petition and the menace of the foreign wars bore fruit. Parliament, in that same year, passed the first Catholic Relief Bill. By it, the bishops and clergy ceased to be outlaws, schools of a humble character could be conducted without danger of death, and, under restrictions, property might be owned and even acquired by Catholics. But this concession resulted in the anti-Catholic Gordon riots.

Ten years elapsed before the English Catholic Committee again dared to move. In 1788, it presented a memorial of grievances to the younger Pitt, then Prime Minister. Three years later, the memorial was honored by the passage of the second Catholic Relief Act. The bill of 1791 gave some legal sanction to Catholic worship and the erection of chapels, it extended the rights of education, and permitted Catholics to enter the lower ranks of the legal and other professions. It did not grant the right to vote or to hold public office. This was the last measure of tolerance accorded to the English Catholics until 1829.

It was a doubtful victory, for it created a disastrous split in the Catholic ranks. The English Catholic Committee was controlled by the old aristocracy. Its temper was rabidly nationalistic, anti-clerical, and abjectly compromising. In connection with this bill, there arose the question of the oath of allegiance that Catholics might be permitted to take. The clerical party, led by Milner, held that the oath repudiated the Papal authority even in spiritual matters. The aristocratic group, squirming under the charge of disloyalty to the Crown, were pre-

pared to skim on the borders of heresy. Under various aspects, the question of the oath of allegiance divided the English Catholics, and divorced them from the Irish Catholics, through all the subsequent struggles.

With the greater measure of independence granted the Irish Parliament in 1782, the Catholic Relief movement in Ireland entered upon an equally independent existence. The Irish Parliament was wholly the creature of the Protestant Ascendancy. Its power rested on the subjugation of the Catholic majority in Ireland. Among its first acts, however, was the passing of two relief measures, so called. They dealt with grievances that had become obsolete. Though of no practical advantage, they were psychologically important in that they gave new courage and resourcefulness to the Catholic awakening. Grattan and a few liberal Protestants carried on a fight for justice in the Irish Parliament. Keogh and the Catholic Association began their campaign among the people.

Being a business man, Keogh introduced efficiency into Catholic action. In 1792, he secured the services of Theobald Wolfe Tone, a Protestant patriot, as the official agent and secretary of the Catholic Association. Tone was an anti-clerical, but he was a fiery nationalist whose inspiration came from the French revolutionists. Keogh and Tone presented a petition for relief to the Irish Parliament in 1792. It was rejected with sneers. The effect was electric. That the Parliament passed a conciliatory Relief Bill the same year was almost forgotten in the indignation at the insult to the petition.

Under the influence of the popular excitement, Keogh and Tone extended the membership of the Catholic Association and called a national convention, on the French revolutionary model. The Convention met in Dublin in 1792 and demanded complete and unqualified Catholic Emancipation. It sent a petition direct to the King, over the head of the Irish Parliament. The war with France hovered over England, and Ireland was apparently ready to welcome a French invasion. Accordingly, a bigoted King was most conciliatory. The Irish Parliament followed his lead, and early in 1793 passed the greatest of all the Catholic Emancipation Acts.

By this act Catholics were permitted to own land, to become traders and financiers, to serve on juries and hold civil and military offices, to study and teach in higher educational establishments. Above all, the electoral franchise was extended to forty-shilling freeholders. This right, as was discovered twenty-five years later, was the weapon that won complete emancipation. All the grants noted above were not given unrestrictedly. But they were tremendous reliefs for an oppressed people.

A sinister series of events now began to complicate the efforts for further emancipation. Pitt ambitioned the abolition of the Irish Parliament. To this end, he played the Protestant Ascendancy against the Catholic majority.

He bribed both sides and threatened both. He instigated the Protestant Government to brutal tyranny against Catholics, and dangled fair promises to the Catholics. For support in the Act of Union, he pledged complete emancipation. In 1800, he gained his objective by the abolition of the Irish Parliament, but he never fulfilled his pledges to the Catholics who had aided him.

Various complexities, meanwhile, had entered in the emancipation question. The rebellions of Wolfe Tone and Robert Emmet aided and at the same time hindered a solution. The establishment of Maynooth conciliated and also disunited the Catholic leaders. For, from the terms of agreement, there was introduced the baffling and debilitating controversy known as the "veto question." This concerned the demand of the English Government to exercise rights over the appointment of Catholic bishops or to veto those regularly nominated. The veto question and the oath of allegiance controversy disrupted the Catholic counsels and activity from 1798 to 1829. The English party favored the Government veto and advocated compromise on the oath. Milner and the Irish clerical and lay leaders indignantly repudiated the veto and held firm against a humiliating oath.

While the English Catholics and the Irish Bishops were fighting at home and in Rome about the veto and the oath, the Irish democracy was being whipped into a devastating power by a young lawyer of the people. Daniel O'Connell opened his public career with the century. By 1810, he had become the leader of the Catholic Association in Ireland. Through his defense of Magee, in 1813, and his duel with D'Esterre in 1814, he had become a national hero. Through ten years, with only slight success he labored with genius and courage to rouse the people to dynamic action. He had all but failed when Bishop Doyle, then a young man of thirty-three, but among the greatest of all the Irish Bishops before or since, galvanized the Catholic cause by his defiance of the Ascendancy. O'Connell, building on the new enthusiasm, enrolled the gentry and the peasantry in a new national union that contributed what became known as the "Catholic rent." With the receipts from this, O'Connell started a vigorous propaganda in Ireland and England. It brought about a social revolution. It was not a defiance to the Crown, nor a movement against which the Crown might use the military forces. It was merely the awakening of the spirit of democracy.

Through such a spirit, the English Government realized that its power was menaced. It suppressed the Catholic Association, but O'Connell evaded the law and formed a new Association. He then, in 1826, took up the weapon that had been lying rusty since 1793. The forty-shilling freeholders had the vote, but they had never used it in their own behalf. O'Connell organized them for the election in Waterford, and he defeated the strongest landlord in Ireland by electing a Protestant sympathizer with Catholic Emancipation. In 1828, in the epochal Clare election, O'Connell himself won the Parliamentary seat by a vote of two to one. It was then that O'Connell cried out defiantly: "Crush us or conciliate us." A nation trembled with a newly created sense of its over-

whelming power. A quivering democracy rose up against its oppressors, not with weapons but with what Peel, the English Prime Minister, called a "sobered but desperate enthusiasm."

In England, meanwhile, the Catholic compromises dragged along in a desultory fashion. Various relief bills had been presented to Parliament, but they were consistently passed by the Commons and killed by the Lords. They pleased neither the Catholics, who detested compromise, nor the Protestants, who demanded guarantees and securities against Papist disloyalty. Content that the Catholic leaders were quarreling between themselves, the Crown did not feel itself forced to consider Catholic emancipation seriously.

But the Irish development under O'Connell was portentous. If one Catholic could be elected to Parliament, a hundred could. And if the people were inflamed, a civil war was imminent. O'Connell had counseled his people: "He who commits a crime gives strength to the enemy." He offered no pretext for a massacre. And Peel, in 1828, had declared: "In the course of the last six months, England, being at peace with the world, has had five-sixths of the infantry forces of the United Kingdom occupied in maintaining the peace and in police duties in Ireland. I consider the state of things which requires such an application of military force much worse than open rebellion." Ireland was in revolt and the armies of England could not be used to crush it.

Faced with this anomalous situation, Wellington and Peel, as was related in the preceding article, were obliged to forswear their pledges against granting relief to Catholics, and George IV was forced to swallow his "No Popery" cry. The question of Catholic Emancipation had resolved itself into a choice between ruthless barbarity or Parliamentary concession. The latter was chosen, reluctantly and shrewdly. A scrap of cake was thrown to the Catholics, but it was a poisoned scrap.

The first step in the 1829 emancipation was an act suppressing the Catholic Association which was winning emancipation. The second was the presentation of two bills: one repealing the blasphemous declaration and the other modifying the oath of allegiance that a Catholic would have to swear before he could enter Parliament. These bills, the sum and total of the concessions whose anniversary is being celebrated this year, permitted Catholics to take their hereditary and elective seats in Parliament. Attached to the concessions were petty reservations. Catholics were specifically banned from holding certain offices under the Crown, Bishops were forbidden from using their ecclesiastical titles, etc. Other crying disabilities were left on the statute books.

From the preceding, it is clear that, as mentioned in the first article, Catholic Emancipation is more properly dated in 1791 or 1793 than in 1829. From what must now be said, it becomes clear that the so-called Emancipation was not really such. Peel had been forced to introduce his bills by the Irish peasants who enjoyed the forty-shilling freeholder franchise. Now, he abolished the vote of the forty-shilling freeholder. He admitted a half-dozen Catholics to Parliament, but he deprived up-

ward of 200,000 Catholics of the electoral franchise. O'Connell and the liberal Protestants fought against this treacherous trade. But the Catholic democracy was sacrificed to the new Catholic Ascendancy. And most of the woes of Ireland since 1829 are traceable to the loss of the franchise by the forty-shilling freeholders.

Such was the remote effect of the 1829 Catholic Emancipation Act. Its immediate result was the admission of Catholics to Parliament. O'Connell, who had been the first Catholic elected since penal times began, was tricked out of his seat by a nasty quibble. The Duke of Norfolk and five other noble lords entered among their peers. The son of the Duke of Norfolk, through a hasty election, was admitted as the first Catholic to take his seat in the House of Commons. Hilaire Belloc admirably summarizes the effects of the efforts for Catholic Emancipation that had been carried on for half a century. "The English aristocratic Catholics had done nothing whatever to obtain Catholic emancipation. They had done their best to belittle the man and the organization that had obtained it. They, and not the now-disfranchised Irish peasants who had risked their lives and homesteads to get it, were to be the principal beneficiaries by it. And they rewarded the man who had emancipated them by immediately blackballing him from the principal Catholic Club in London."

John Jacob Astor's Partner

THOMAS F. MEEHAN

ONE of the recent popular publications is "John Jacob Astor" (Lippincott), by Arthur D. Howden Smith, in which is pictured the career of the first self-made "richest American" and the landlord of New York, a romance of dollars. Washington Irving, at the family's behest, once indulged in a work of fiction about the same plutocrat, but Mr. Smith does not tamper with the realities, nor does he treat the famous fur-trader in any too kindly fashion.

He seems, however, not to have known, or to have neglected, the interesting angle he could have used from the record of Cornelius Heeney, one of Astor's contemporaries and associates, who arrived in New York a penniless Irish immigrant at the same time Astor came from Germany. They were both employed by a shipping merchant and fur-trader named William Backhouse. Heeney, having the advantages of a practical education, was made the accountant and book-keeper of the establishment, the other acted as porter and general assistant. After several years thus occupied, the proprietor concluded he would give up business and retire to England, so he handed the store over to Heeney and Astor. The latter in recognition called his son and heir William Backhouse Astor. Heeney was a bachelor and never married.

The partnership with Astor lasted only for a short time. No two men could be more uncongenial, as their subsequent careers prove. Heeney was a shrewd, cautious merchant, well knowing the value of money, and he soon acquired a competence. He had not like Astor what Mr. Smith calls "an impersonal hunger for acquiring wealth" that let prudence sink into meanness.

"The awful thing about his meanness," Smith adds, "was that it was a meanness of the soul, a vice contracted through the abuse of a fundamental virtue."

During the formative period of the Church in New York and Brooklyn, in the closing years of the eighteenth and the first half of the nineteenth centuries, Heeney's name constantly recurs in the details of almost every movement with an ubiquity of energy and a lavish generosity and charity.

In the cause of Catholic education he was especially zealous. The oldest free school in New York City is that of St. Peter's parish which was opened in accordance with a resolution passed, on March 30, 1800, by the trustees, and Heeney was one of the committee of three "charged for the due and immediate execution of the same." On March 6, 1810, with Andrew Morris he took title for the property now occupied by St. Patrick's Cathedral, Fifth Avenue, and which then was used by Father Anthony Kohlmann, S. J., as the site for New York's first Catholic college, the New York Literary Institute. The price paid for the plot was \$11,000. He was instrumental in bringing three Sisters of Charity in June, 1817, to take charge of New York's first orphan asylum near old St. Patrick's Cathedral. Later he gave \$18,000 and land for a new and more substantial building and built the free parish school for girls. After the Sisters had been at work for some time in New York the need for a more advanced school was appreciated, and in July, 1830, it was announced that additional Sisters had been secured "to open a Pay School in this city for the instruction of females." Cornelius Heeney was one of the three official "patrons" who signed the circular concerning the opening of this school and which reads:

The Roman Catholics of New York have now an opportunity of giving their children an education both ornamental and useful, and what is by far more important, of *bringing them up in the discipline and correction of the Lord*. To this it is hoped they will not be indifferent, now that so favorable an opportunity presents itself. If it is of acknowledged moment that parents should engage in these duties which concern the temporal use and welfare of their offspring; if it is incumbent on them to exert their best powers to prepare them for action on the great theater of life, to enable them to adorn those spheres in which Providence may place them, should not the most animated zeal be indulged in fixing and giving life to every moral and religious principle?

It is estimated that Heeney's gifts of money and property for church and charitable projects during this period amounted to about \$60,000, an immense sum in those days. His name is also to be found among the subscribers for the publication of all the early Catholic books, papers and magazines. In public affairs he was ever active, serving five terms in the Legislature. He was the second Catholic to hold a State elective office.

The great fire of December 16, 1835, which destroyed most of the buildings in lower New York, ruined Heeney's store in Water Street. He did not rebuild, but retired to live at his ease in a mansion on Brooklyn Heights which he had owned since 1806. He had always been interested in Brooklyn's Catholic colony. The roadside hotel "The Blooming Grove Garden," where, after its organization in 1822, the St. James congregation, the

first on Long Island, heard Mass until a church was built, was his property. In spite of his years and busy life he retained all the alertness and shrewdness that marked his successful business career. His Brooklyn house was a refuge for the needy, children and poor widows being the special objects of his care.

In 1845 he made up his mind to be his own executor and to provide for the continuation of the benevolence that had characterized his long life. He therefore obtained from the Legislature, on May 10, 1845, the charter of "a body corporate by the name of 'The Trustees and Associates of the Brooklyn Benevolent Society'" which would hold and administer his gift of the blocks of land bounded by Hicks, Columbia, Congress and Amity Streets, Brooklyn, and such further real and personal property as he might give. He thus incorporated himself but hid his personality. This charter enacts:

One fifth of the rents, issues and income of the said estate and of said corporation shall be annually expended in supplying poor persons residing in Brooklyn aforesaid gratuitously with fuel during the winter; one tenth thereof shall also be annually expended in gratuitously supplying poor children attending school in Brooklyn aforesaid with shoes and stockings or other articles of clothing absolutely necessary for their health and protection during that season of the year.

The salary for a school teacher was provided and also that any surplus should be given to "poor orphan children." This has been done since 1846 and the total amount thus distributed in charity is approximating \$2,000,000. The last formal report made to the Supreme Court for the year ending March 1, 1929, shows that the income of the Society to be distributed amounted during that time to \$32,249. The salaries for the administration of this big estate and its funds were only \$2,625. The coal and clothing are given through the St. Vincent de Paul Society, and the cash surplus to the Catholic orphan asylums.

Mr. Heeney took an active interest in the work of the Society until his death. He was buried in a vault he had built in the rear of the sanctuary of St. Paul's Church and over it there is a tablet with this inscription:

In memory of Cornelius Heeney who departed this life on the third day of May, 1848, in the 94th year of his age. Born in the King's County, Ireland, he was a citizen of the United States from the adoption of the Federal Constitution. Throughout his life he was much respected for his many Christian virtues, and was distinguished as the friend of the widow and the orphan, by his numerous acts of private benevolence and liberal gifts for the erection and support of institutions for their benefit; and at his death by the munificent bequest of an estate for their relief and comfort.

The reader can make his own contrast to this with what his biographer writes of partner Astor's career:

Money! Everything was money. Nothing else counted or mattered. Nothing must be permitted to stand in the way of money, or procuring more money, of squeezing the utmost of interest out of the money already possessed, of guarding and preserving all the money in his coffers.

In establishing the Brooklyn Benevolent Society, Mr. Heeney effaced his own personality, but put himself in the front rank of practical philanthropists. In these days such a title as a self-effaced philanthropist seems almost a contradiction.

The Early Bird In History

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WHEN I became a Catholic, I was quite prepared to find that in many respects the Catholic Church really was behind the times. I was very tolerant of the idea of being behind the times, having had long opportunities of studying the perfectly ghastly people who were abreast of the times; or the still more pestilent people who were in advance of the times.

I was prepared to find Catholicism rather conservative and in that sense slow; and so, of course, in some aspects it is. I knew that being in the movement generally meant only being in the fashion. I knew that fashions had an extraordinary way of being first omnipresent and oppressive and then suddenly blank and forgotten. I know how publicity seems fixed like a spotlight and vanishes like a lightning flash. I had seen the whole public imagination filled with a succession of Krugers and Kaisers, who were to be hanged next week and about whom nobody cared a hang next month. I have lived through an overwhelming illusion that there was nobody in the world except General Gordon or Captain Dreyfus or the elephant Jumbo at the zoo.

If there is something in the world that takes no notice of these world-changes, I confess to finding a certain comfort in its indifference. I think it was just as well, from every point of view, that the ecclesiastical authorities delayed a decision about Darwinism or even Evolution; and declined to be excited in the universal excitement.

There were many, even among the sympathetic, who seemed to think that Catholics ought to put up an altar to the Missing Link, as Pagans did to the Unknown God. But Catholics prefer to wait until they know what they are doing; and would prefer to learn a little more about a thing, besides the fact that nobody can find it. And, of course, it is true that in some matters, judged by the feverish pace of recent fashion, the Church has always been slow as well as sure. But there is another side of the truth, and one which is more commonly missed. As it happens, both sides are strikingly illustrated in the story of the status of St. Joan of Arc.

If we go back to the very beginning of a story, we very often find that the Church did actually do something which her foes ignored and even her friends forgot. Then other social tendencies set in, other questions occupied the world, the tides of time and change passed over the whole business; and when that business came again to the surface, the world had the impression that the Church was dealing with it after a very long delay. But the world itself had never dealt with it at all. The world, as a matter of fact, had never woken up to the fact at all, until it woke up with a start and began to abuse the Church for not having woken up before. During all those long intervening ages, the world had really been

much more asleep than the Church. The Church, a very long time ago, had done something; and the world had done nothing. The case of St. Joan of Arc is one very curious example.

The Canonization of St. Joan came very slowly and very late. But the Rehabilitation of St. Joan came very promptly and very early. It is a very exceptional example of rapid reparation for a judicial crime or a miscarriage of justice. There have been any number of these judicial crimes in history. There have been any number of heroes and martyrs whom history regards as having suffered for their virtues. It has almost passed into a popular proverb, especially in modern times, as in the words of the American popular poet, "right for ever on the scaffold, wrong for ever on the throne." But I can hardly remember another example of the throne paying so prompt a salute to the scaffold.

The condemnation of St. Joan was reversed by the Pope in the lifetime of her contemporaries, at the appeal of her brothers; about as soon as anybody could have expected anything of the sort to be reversed. I do not know if the Athenian Republic did as much for Socrates or the Florentine for Savonarola; but I am pretty certain that nobody could have got the Carthaginians to apologize thus to Regulus or the Antiochi to Maccabeus.

The only really fair way of considering the fashionable subject of the crimes of Christendom would be to compare them with the crimes of heathenism, and the normal human practice of the pagan world. And while it may be a weakness of human beings, of every age and creed, to stone the prophets and then build their sepulchers, it is really very seldom that the sepulcher is built even as quickly as that. When those who build the sepulcher are really and truly the representatives or inheritors of those who threw the stones, it does not generally happen for hundreds of years.

To take the parallel passions of the secular side of the Middle Ages, we should be considerably surprised to learn that when the head of William Wallace had been stuck on a spike by Edward the First, his remains had been respectfully interred and his character cleared by Edward the Third. We should be considerably surprised if the Courts of Queen Elizabeth had gone out of their way to repudiate and quash the case against Thomas More. It is generally long afterwards, when the actual ambitions and rivalries are dead, when the feuds and family interests have long been forgotten, that a rather sentimental though sincere tenderness is shown to the dead enemy.

In the nineteenth century the English do make a romance about Wallace and a statue of Washington. In the nineteenth and twentieth centuries the English do produce a fine enthusiasm and a number of excellent books about St. Joan. And I for one hope to see the day when this measure of magnanimity shall be filled up where it has been most wanting; and some such payment made for the deepest debt of all. I should like to see the day when the English put up a statue of Emmet beside the statue of Washington; and I wish that in the Centenary of Emancipation there were likely to be as much fuss in

London about the figure of Daniel O'Connell as there was about that of Abraham Lincoln.

But I mean the comment here in a rather larger sense; and in a larger sense it is an even stronger case. I mean that if we take the tale of St. Joan as a test, the really remarkable thing is not so much the slowness of the Church to appreciate her, as the slowness of everybody else. The world, especially the wisest men of the world, were extraordinarily late in realizing what a remarkable thing had happened; very much later than the rather rigid religious officials of the fifteenth century. That rigidity of fifteenth-century religion was very soon broken up, partly by good and partly by bad forces.

Comparatively soon after St. Joan's ashes were thrown into the Seine, quite soon after the Rehabilitation, the Renaissance had really begun. Very soon after that the Reformation had begun. The Renaissance produced a number of large and liberal views on all sorts of things. The Reformation produced numberless narrow views, divided among all sorts of sects. But at least there were plenty of differences and varied points of view, many of them now loosened from anything that may have been restrictive in the medieval discipline.

Human reason and imagination, left to themselves, might at least have made as much of Jeanne d'Arc as of John Huss. As a fact, human reason and imagination, left to themselves, made extraordinarily little of her. Humanism and Humanitarianism and, in a general sense, Humanity, did not really rehabilitate Joan until about five hundred years after the Church had done so.

The history of what great men have said about this great woman is a very dismal tale. The greatest of them all, Shakespeare, has an unfortunate pre-eminence by his insular insults in "Henry the Sixth." But the thing went on long after Shakespeare; and was far worse in people who had far less excuse than Shakespeare.

Voltaire was a Frenchman; he professed an admiration for many French heroes; he certainly professed to be a reformer and a friend of freedom; he most certainly might have seized on any medieval miscarriage of justice that might be turned to anti-clerical account. What Voltaire wrote about St. Joan it will be most decent to pass over in silence. But it is the same all along the line; it is the same far later in rationalistic history than Voltaire.

Byron had, with all his faults, a sensibility to the splendid and heroic, especially in the matter of nations struggling to be free. He was far less insular than any other English poet; he had far more comprehension of France and of the Continent; and he is still comprehended and admired there. He called St. Joan of Arc a fanatical strumpet.

That was the general tone of human culture, of history as taught and talked in the age of reason. Mr. Belloc has noted that, so strong was this secular social pressure, that even a Catholic, when he wished to be moderate, like Lingard, was more or less sceptical, not indeed of the morality, but certainly of the miraculous mission of St. Joan.

It is true that Schiller was sympathetic though sentimental—and therefore out of touch. But it was not

till nearly the end of the nineteenth century, not fully until the beginning of the twentieth century, that ordinary men of genius awoke to the recognition of one of the most wonderful women of genius in the history of the world. One of the first really popular attempts at a rationalist rehabilitation came, of all people in the world, from Mark Twain. His notion of the Middle Ages was as provincial as the Yankee at the Court of King Arthur. But it is to the credit of this rather crude genius, of the late culture of a new country, that he did catch the flame from the pyre of Rouen, which so many more cultivated sceptics had found cold.

Then came a patronizing pamphlet by Anatole France; which I for one think rather more insulting than the ribald verse of Voltaire. Then came the last great attempt; wrong in many ways in its contention, but conspicuously spirited and sincere: the play "St. Joan." On the whole, nobody can say that humanists and rationalists have been very early in the field. This heroine had to wait about five centuries for Bernard Shaw.

Now in that comparison, nobody can say that the Church comes off very badly in comparison with the world. The truth is that the ecclesiastical apology to the martyr came so early that everybody had forgotten all

about it, long before the rest of the world began to consider the question at all. And though I have taken here the particular case of St. Joan of Arc, I believe that something of the same sort could be traced through a great many other affairs in human history.

To take the one example that occurs to me at the moment, many have given long histories of the laborious slowness with which the idea of justice to the aborigines, to Red Indians or such races, has advanced step by step with the progress of modern humanitarian ideas. In such a history, Penn, the great Quaker, appears like a primeval founder and father of the republic; and he was undoubtedly very early in the field—in the Puritan field.

But Las Casas, the Apostle of the Indians, actually sailed in a ship with Christopher Columbus. It would be difficult to be earlier in the American field than that. He spent his life pleading for the rights of the savages; but he did it at a time when nobody in the North would listen to such a story about a saint of Spain.

In this and in many other examples, I believe that the real history of the Catholic pioneer has been the same; to be first and to be forever the early bird that caught the worm of the world napping; but the worm is not awake enough to know it has been caught.

"Our Face from Fish to Man"

FRANCIS P. LeBUFFE, S.J.

"THE human head is a sort of multiple palimpsest whereon is imprinted the traces of many successive stages," is the opening sentence of the abstract of a paper by W. K. Gregory, Ph.D., "The Palaeomorphology of the Human Head: Ten Structural Stages from Fish to Man." We may take this paper and even the sentence itself as a rough-and-ready resume of his latest book, "Our Face from Fish to Man" (Putnam, \$4.50). Dr. Gregory has, indeed, with the amount of scientific knowledge that is really his, heaped up many facts, which no one will deny. But his leaps from facts to facts and his "sashayings" back and forth on many a bridge of his own imagination are far from credible or creditable. Indeed, what strikes us—though we are used to this in books on Evolution—is the enormous number of "perhaps's" and "maybe's" and "we may infer's," "apparently's" and all the other panoply of evolutionistic argumentation.

On page 27 he promises that "we shall follow this amazing transformation step by step," and yet he told us (p. 4) that "among the thousands of known living and fossil forms Nature has left us a number of significant *vestiges* [italics ours] on the long pathway of creation," and, again (p. 70), that "as yet there is an immense hiatus in the paleontological history of man." He tells us plainly (p. 84):

... Man like other mammals, was not created at one stroke, but that he reached his present condition by gradual stages of modification, which, thanks to the *unremitting* labors of many paleontologists and anatomists, now appear to be *fairly well*

understood. None of the stages is hypothetical; they are either known fossil forms or are the surviving and little-modified descendants of known fossil forms.

From the imperfect nature of the fossil record we can never expect to recover the infinite number of links in the direct line of ancestry of many or of any other mammal. The record affords us only successive structural stages that are *more or less nearly related* to the main line of ascent from fish to man. [Italics ours throughout.]

There we are! They are *stages*. But that is precisely the point to be proved. They are not all on "the main line of ascent," but "are more or less nearly related" thereto. Just as we get ready to pay filial homage to an olden grandfather-to-the-*n*th power, we are told that it is only grandfather-to-the-*n*th power's cousin. Here is an example (p. 25):

To make a long story short, the real ancestors of the higher vertebrates were probably neither true dipnoans [lung-fishes] nor any of the Devonian lobe-finned ganoids, but were the *still-undiscovered common ancestors* [italics ours] of these rather closely related groups.

What precisely annoys Dr. Gregory is that the anti-evolution stand seems to do away with his favorite science of homology. Let him be assured it does not. Homology is "similarity in essential structure," according to David Starr Jordan ("Foot Notes to Evolution," Ch. II, p. 64), and man and animals *are* similar. What of it?

There's the rub! By evolutionists, homology is commonly accepted as evidence of descent from a common ancestral stock, and so implies blood relationship of birth. We quote Jordan again (ibid., pp. 49, 64):

Homology means blood relationship. No other meaning of homology has ever been shown nor is there the slightest evidence that any other interpretation is possible. . . . By the theory of evolution, homology, wherever it is found, is a proof of blood relationship.

Anent this subject, Dr. Gregory says (p. 152): "Against all this mass of evidence for man's evolution from a primitive anthropoid stock, the modern schoolmen can only *quibble* [italics ours] that the corresponding parts of man and ape are 'equivocal' but not 'homologous.'" In other words, Dr. Gregory wants his homology. Well, again we assure him, he may have it and will have it, evolution or no evolution, and with no "quibbling."

But first let us try to unsnarl the sentence just quoted. Dr. Gregory opposes terms utterly uncorrelated, at least in the language of the Schoolmen he has in mind. A few definitions are in order. A univocal term is one that is predicated of various things in exactly the same sense; an analogous term is one that is predicated of various things in a sense which is partly the same and partly different; an equivocal term is one that is predicated of various things in adequately different senses. No one knowing the value of words would say that "the corresponding parts of man and ape" are equivocal. ("Equivocal" is not the word, nor is it found in the "Oxford" or unabridged "Standard.")

The precise difficulty against calling corresponding parts of man and ape univocal is that in man they subserve the functions of a spiritual, i.e., non-material, soul, and in the ape the functions of a non-spiritual, i.e., material, soul. The soul, according to scholastic philosophy, is the "form" of the body and gives it the very special essential character it has—human or animal. The soul, therefore, differentiates the body *internally* and *specifically*, so that a body adapted to a human soul could not immediately be "informed" by an animal soul, and a body adapted to an animal soul could not be immediately "informed" by a human soul. (Note, we say "immediately," i.e., without any antecedent change in the body, for if God wanted to lodge a human soul in an animal body as its principle of life, He could *change* this animal body into a fit receptacle for the soul.) Hence, since the corresponding parts of man and ape are *internally* differentiated one from the other, they cannot be univocal. Homologous parts, therefore, are univocal, if they are in individuals of the same species; they are analogous if they are in individuals of different species. They are never equivocal, and certainly never "equivocal."

But to get away from a discussion of terms, cannot Dr. Gregory see that if somehow, somewhere, a gorilla, a chimpanzee, an orang and a man were to spring into being entirely *de novo*, their corresponding parts would still be homologous? (If the learned doctor parries by saying they *could not* spring into existence entirely *de novo* he is pushing back the issue. To discuss whether they could or could not, would involve the whole question of God's existence and attributes.) If they did they would be homologous, would they not? Therefore, homology does not inevitably imply oneness of origin,

and lack of oneness of origin does not destroy homology. This is such a simple primary bit of logic that one is puzzled to know why it is not grasped.

A further confusion undoubtedly arises in Dr. Gregory's mind from the scientific, contrasting use of the terms "homologous" and "analogous," wherein, according to many, to put it briefly, homology signifies basic structural similarity and analogy indicates superficial functional similarity. (See O'Toole "The Case Against Evolution," Pt. I, Ch. II, p. 35.)

Again we are told (p. 19):

If we are fond of mysticism we will say that in the cramped brain-box [of the shark] lives the shark himself, who receives the multitudinous messages from his detecting instruments and shapes his actions accordingly. In this anthropocentric philosophy a shark's face is highly expressive of the shark's piratical and cruel character.

Does Dr. Gregory mean to infer that one who holds to a spiritual soul in man is thereby committed to the non-sensical doctrine that the soul is confined to the brain alone? If not, then what does he mean by "anthropocentric" here?

Another statement of Dr. Gregory seems to have been written in a most unguarded moment, for it plays havoc with the "Biogenetic Law" or law of ontogenesis, i.e., that the individual embryo recapitulates in its history (ontogeny) the history of its ancestors (phylogeny). After what Sir Arthur Keith said (*Nature*, August 18, 1923, p. 267) this is one of the worst betrayals by its friends that the embryological law has yet suffered. Dr. Gregory says (pp. 184-5):

As direct evidence from successive fossil stages illustrating the origin of the paired eyes of vertebrates is meager or wanting and as there is no surviving pre-vertebrate stage except possibly *Amphioxus*, we must rely chiefly upon the evidence afforded us by embryology, and *such evidence is often open to the suspicion that we may be mistakenly interpreting as a repetition of long past adult stages such arrangements or conditions as may be merely adaptations of the growing embryo to its own physiological needs.* [Italics ours.]

We rub our eyes in astonishment! Did a real evolutionist write that sentence? Then there is hope! Indeed, Gegenbaur was right when he said, far back in 1889: "Ontogeny accordingly becomes a field in which an active imagination may have full scope for its dangerous play, but in which positive results are by no means everywhere to be attained."

But what is distinctly distasteful in the book is the author's side-thrusts at religion. (Evolutionists only make their difficult way more difficult by attacks on religion.) On page 70 he says:

Thus the gentle pro-anthropoids, quiet feeders on the abundant fruits of the forest, introduced a long period of peaceful development in the strenuous upward struggle. This peace was rudely broken when from some zoological Garden of Eden, that is, from the center of post-anthropoid evolution, the ancestral horde of savage pro-hominids were turned out on the plains to devastate the world.

Again (p. 159) he asks: "Is the foetal human Jacobson's organ made after a Divine prototype? And is the same true of the vestigial Jacobson's organ of the Old World monkey?" Dr. Gregory thinks this "is another

'poser' for anti-evolutionists." Not in the least. Dr. Gregory seems wholly ignorant of the rational doctrine of the "archetypal ideas" of God which, whether evolution or special creation be the method He used, would still be the patterns according to which He builded all things. Evolution would not throw out "a Divine prototype," unless, of course, Evolution throws out God Himself—and we are a bit afraid that Dr. Gregory's Evolution does. God knows His Divine Essence and knows that it can be imitatively reproduced in countless ways. God's knowledge of those countless possible imitations of Himself is termed His "archetypal ideas," which are the models, as it were, according to which all things are made. Each and every thing which exists has necessarily a "Divine prototype."

On page vii he bids us:

Imagine then the effect of telling one-hundred-percent Americans that they are not descendants of the godlike Adam, but are sons and daughters of *Dryopithecus*, or of some nearly allied genus of anthropoid apes that lived in the Miocene age—and that before that they had long tails and ate grubs and beetles!

We do not find it necessary to "imagine" it. We have seen it at Dayton and again in Arkansas. And it is not always because of "pitheophobia," i.e., an obsessional fear of ape-ancestry. (In itself it would be no more disgraceful to come from an ape than to come from the slime of the earth.) But it is because the evolutionists blatantly declare, as does Dr. Gregory (p. viii), that it is either Adam and Eve "or a poor mud-sucking protochordate of pre-Silurian times." Dr. Gregory himself stresses the "either-or" and if men who hold their religious beliefs to be the most precious thing in life swing back lustily, Dr. Gregory and those who write in similar strain must not complain.

Again Dr. Gregory says smartly (p. 145): "Anti-evolutionists ask us to believe that even the hairs of our head are numbered." No, it was Jesus Christ Himself who said: "But the very hairs of your head are numbered" (Mt. x, 30). If Dr. Gregory implies, here and elsewhere, that it is a choice between Jesus Christ and Evolution then, frankly, Evolution is a lost cause. But Dr. Gregory ought to know just a little bit more about Catholic theology at least, before he makes the "either-or" too complete.

We close with one last anti-Revelation statement (p. 91):

Wholly ignorant of the facts, the ancient Jewish priests indulged themselves in the fancy that man was made in the image of God; but modern science shows that the godlike mask which is the human face is made out of the same elements as in the gorilla; and that in both ape and man the bony framework of the face is composed of strictly homologous elements, inherited from a long line of lower vertebrates.

That man is made to the "image and likeness of God" is not the fanciful day-dream of ancient, ignorant Jewish priests, but is a fact of reason and of Revelation, and long, long after the world has forgotten Dr. Gregory and his "mud-sucking protochordate of pre-Silurian times," men "made to the image and likeness of God" will pay homage to God who "at sundry times and in divers manners, spoke in times past to the fathers by the prophets,

last of all, in these days hath spoken to us by his Son" (Hebr. i, 1, 2), that Son who in His goodness died to redeem us from the sin we had all inherited from Adam.

It is to be highly regretted that a scientist of Dr. Gregory's real standing should so far forget the requirements of real science—"Stick to facts," and the higher requirements of every true gentleman—"Don't slur a man's religion."

Sociology

Mothers' Day, May 12

By PAUL L. BLAKELY, S.J.

SOME days ago I received one of those wicked anonymous letters, and with it a brief essay by Mrs. Bertrand Russell. This lady is described as "the Noted British Feminist," with which caption we may rest content for the present. The subject of her essay is "Abolish the Home."

It is hard to keep up with social philosophy in these kaleidoscopic days. Only a few years ago, the slogan was "Abolish the Institution," and, turning an attentive ear, we invented widows' pensions, mothers' allowances, and other contrivances, for the—sometimes—laudable purpose of keeping children in the home and out of an institution. And while I exceedingly dislike needlessly to fling about the name of John Dewey, I have been told by a Columbia doctor of philosophy that, in Dewey's opinion, the Extension of Childhood is the greatest contribution of modern social science to modern social welfare.

Well, I suppose that is true enough; unless it is taken to mean that we must keep a whole herd of young persons like Mr. Toots and Mr. Bluck in school, for a decade or so after imperviousness to books and Blimbers has set in.

But Mrs. Russell, the Noted British Feminist, tells us that we were wrong. "Animals," she writes, "leave their parents when physically able to do so. With the provision made by modern civilization, a child is able to leave its mother at two." Should he remain at home until three, he is very much exposed to "the influence of his parents," and that "is a bad thing for" him. Besides, "the possessiveness of the mother is very dangerous." A child should not be spanked when he is bad, cuddled when he bumps his head, or put to bed at night by his fond parents, or by one of them. Instead of all this, he should be turned over to an institution, conducted by persons gifted with the "rare and specialized" talent for training children, in which institution he can always count upon being "handled psychologically."

I wonder indeed that Mrs. Russell does not start with the incubator period. True, the death rate might then be higher, but the process would most surely cut off all possibility of parental influence. The saints and sages of future ages would look back to the days when they emerged from this mechanical contrivance, into the highly specialized psychological "handling" of the institution, with tearful gratitude. They did not belong to anybody

in particular. The radio or the phonograph told them bed-time stories, and they were lulled to sleep by the far-off purring of the institution's dynamo. Known by a number, I suppose, their stomach aches were ministered to by a capsule.

After a few years of this, they would possess, in case they survived, considerably less of the domestic instinct than your old cat, Buz, or the pup that runs to meet you when you come home at night.

It seems to me that Mrs. Russell is a victim to words. The trustful soul has heard some doting mother exclaim "You little pig!" when Mary Jane slides in at dusk, with one stocking down, like Hamlet, and most of the mud of the neighborhood equally distributed between her interesting countenance and her pinafore. But mother really does not mean that Mary Jane is veritably a pig. The phrase is, in fact, a term of affection. Our French cousins might call her a little cabbage, but they would not plan to make a salad of her. And Mary Jane's mother has so far developed that pernicious possessiveness, of which Mrs. Russell complains, that the proposal to take the child and put her in an institution where she could be handled psychologically, would be received with deep indignation. All she needs is a little soap and water.

Institutions are necessary. But no man who has visited a home for foundlings, or for small orphans, can believe in Mrs. Russell's ideas. The sight of these little things, eagerly crowding around even the chance visitor for notice and caresses, will make his heart ache, and demonstrate what every decent man knows—that the normal place for the child is a home, with a mother to love and guide it. Psychology is well enough in its place. But it is drivel and rot compared with the sweetness and wisdom and love which come to the child from the heart of a good mother. Mary Jane and Jackie are neither pigs nor machines, nor specimens for a psychological laboratory. They are human beings who must learn in their early years the lessons that keep this world from becoming a madhouse of wickedness and blood, and who can learn them best from one into whose very being Almighty God has placed that fostering love which He Himself referred to when He tried to make us understand what God's love is.

I labor the obvious because on the second Sunday of May we Catholics shall have an excellent opportunity to honor our mothers, and in honoring them, to honor all Christian motherhood. As I observed in former years, the commercial aspects of Mothers' Day need not avert us. Dr. Coakley showed last week how the Day can be made not only an occasion for the spiritual advantage of a whole parish, but for a lesson in "good sociology" of incalculable value. No elaborate programs are needed, even for a celebration on a large scale, but only a little careful planning. Dr. Coakley instances the very simple planning required. Announce the Day, offer the facilities for the reception of the Sacraments, and every pastor can witness a scene which will make his heart rejoice.

Whenever a parish celebration is not possible, effects almost as splendid can be obtained by interesting the children in the parish schools. To have a novena in

honor of Our Blessed Lady, asking her to bless their mothers, will require only a few minutes of class time every morning. The novena will end with the reception of Holy Communion by the children for their mothers. When the children are asked to announce the novena at home, very probably the older brothers and sisters will take part in it. The result, generally, is that the entire family will receive Holy Communion on Mothers' Day. A triduum of prayers can be substituted for a novena.

The spiritual aspects should not be lost sight of in the college, but here, it seems to me, the professors can find many useful leads for lectures and informal talks on the ethical and sociological questions connected with marriage, divorce, contraception, and the home as the basis of society. Now and then we hear a graduate of a Catholic college complain that these matters were never treated in his course of philosophy or apologetics. In many instances the complaint is not justified. What the young man probably means is that the professor's treatment was too completely dissociated from actuality.

The Church emphasizes the lessons of Revelation through the feasts of Our Lord and the Saints. Through Mothers' Day we can, in a similar manner, inculcate unforgettable lessons of respect for womanhood and for Christian marriage. May the opportunity not be lost. There are so many today to rant against the remedies which sane philosophy provides for our social evils, and so few to speak for them.

Education

The Teacher's Signposts

SISTER M. ANTONINE, C.S.C.

THE Catholic teacher, religious or lay, is not merely an instructor imparting knowledge. If true to her high calling, she is an educator in the real meaning of the term. Instead of "driving in" facts or storing away knowledge in the human mind, she draws out the God-given faculties of the child's soul—the masterpiece of creation. With this ideal in mind, no effort is too great, no labor too severe, no sacrifice too hard, to attain the goal.

At best, the road is rough. Lest she be lured into the bypaths or the pleasant lanes of indolence, easy methods, etc., experience has set her signposts along the way. Here are a few of them:

1. The first sign to demand our attention is "sacrifice." Sacrifice spells success. The successful teacher never thinks in terms of self; she never asks: "How much do I get out of this?" but rather, "How much can I give?"

2. And now the second sign, "Promptness," looms into view. Promptness spells efficiency. The prompt teacher, even with a lower rating in book knowledge, wields a power in her classroom that others may well envy. The pupils are the first to recognize her worth. They learn to appreciate the value of time. They realize the need of punctuality in their daily life. They know they must be on time for every duty, because the teacher is there ahead of time.

3. This punctuality on the part of teacher and pupils naturally leads to good order, so we are not surprised to find "Order" the third signpost. If order is Heaven's first law, the orderly, well-managed classroom is truly a bit of Heaven. And why not? Did not the Great Teacher Himself bid the little ones come . . . "for of such is the Kingdom of Heaven"? Children respond to order quickly and lovingly; and next to promptness (which after all is only another phase of order) it should be the first lesson taught. No child is too young to realize the need of (a) a place for everything and everything in its place; (b) a time for every duty and every duty on time; (c) a reason for every question asked, and every question answered with reason.

In great measure, good order will be maintained by attention to the next signpost.

4. "Preparation." Life is a continued series of preparations. Whether as teacher or pupil, Religious or layman, every hour, every day, every year, in our chosen work is a preparation for the next. Hence the need of well-directed preparation on the pupil's part from the first day that he enters school. The wise teacher, despite normal training, degrees, etc., daily prepares herself for each task before assigning it to the class; then she prepares the young minds to assimilate the facts that she presents. This accomplished, she likewise prepares them to discover for themselves that as yesterday's lesson prepared them for today's, so in turn, today's lesson is the best preparation for tomorrow's.

The prepared teacher is not a "yes" and "no" teacher. Her questioning elicits more than a monosyllabic answer. She not only links up by her questions previous knowledge obtained in the same studies, but adroitly correlates the various branches she teaches. In presenting a history lesson, she is prepared to fill in a background of geography, to demand careful sentence-building by the pupils, to call for literary gems in prose or verse, extolling a hero or a nation-builder, a battle or a discovery. Above all, in every study she can show in a word or two, man's dependence upon God's care for His creatures.

5. "Homework," one phase of preparation on the pupil's part, is the fifth signpost. In assigning homework, teachers should take into consideration the environment of many of our children. The home atmosphere is not always conducive to study, and the sympathetic teacher will make allowances. Instead of criticizing such conditions and making the child discontented, she will urge him on to greater efforts in the schoolroom. He may be brought to appreciate the opportunities he has to make something of himself through the education denied his parents; and the sordidness of his poverty-stricken life may be the stepping stone to higher things. Our American history is full of such examples.

6. "Cheerfulness" is the next signpost. The Lord loveth a cheerful giver. Nowhere is the gift more needed than in the parish classroom. Give of yourself, of your time, of your talents, of your patience, especially to the trying pupil. Give a cheerful "Good morning," a cheery "Good evening" to the boys and girls going out of the sunshine of a happy classroom into the drab, cheerless

homes that are only too numerous among our people. Do we ever stop to think that the only bright hours in the lives of many of our children are those spent in the schoolroom? Let us make our rooms gardens where kindness and gentleness and courtesy bloom in the sunlight of God's love.

7. The seventh signpost is a warning to beware of "nagging." Nagging spells defeat. A teacher sure of herself never stoops to annoy. She never destroys a child's illusions. A child naturally respects authority and looks up to those placed over him, whether teachers, parents or pastors, until he is disillusioned by some outburst of temper, an undeserved punishment, a public reprimand, or a nagging teacher. These may seem slight offences to adults, but they are often a source of scandal to little ones; and "woe to him who scandalizes the least of my little ones."

8. A golden signpost proclaims "Courtesy." Courtesy is the coin of the realm that will make any teacher secure, will enthrone her in the hearts of her pupils. She plays no favorites but treats all impartially, seeks nothing to return, neither gift nor praise from children or parents. Courtesy presupposes all the virtues we have been considering: self-restraint, promptness, order, and cheerfulness, in the ordinary daily trials of the classroom. The courteous teacher produces the courteous pupil, and each admits the other's rights. Courtesy demands that the teacher come every morning anxious to do her best, that she bring to every duty a cheerful heart, a sympathetic understanding. Courtesy likewise demands that the pupil come with an eagerness to learn; with a questioning mind, with a responsive heart.

9. Courtesy engenders "silence" and silence begets discretion. The talkative teacher gets nowhere in her schedule. Through her own fault, she faces a noisy, inattentive class all day, and dismisses a noisy, discontented class in the evening.

10. The silent teacher is the "discreet" teacher. In the presence of the class, she will never ask questions concerning the home life of the child; she permits no family gossip, no parish talk, in class or playground. Any differences that may arise are referred to the proper place—the school office—the approved clearing house for settling all school problems, whether affecting parents, teachers or pupils. The Reverend director and the principal give freely of their time and experience, and are only too happy to be of service in the great work of education. They are endowed with clear vision; they see the problem as those immediately concerned cannot see it; they view it from every angle. No bias, no shortsightedness is to be feared in their decisions.

And now we reach the last signpost on the royal road of learning.

11. "Loyalty." Loyalty sums up the real teacher's life. One true to her calling will be loyal to her last breath to the high ideals held out by the ideal Teacher, Christ. She will be loyal to the best traditions in her profession and to her own high standards; loyal to her school and pupils; loyal to her superiors and fellow-teachers; loyal to the flag; loyal to God and country!

With Scrip and Staff

A MEMOIR of Dr. Saxton Temple Pope, in the University of California *Chronicle* for April, recalls the interesting story of that agreeable physician, surgeon, craftsman, hunter, magician and musician, who accompanied Theodore Roosevelt on his famous African expedition. Naturally keen of senses, fleet of limb and uncannily apt with his hands, Dr. Pope delighted the expedition with the little musical instruments that he manufactured himself; and, all through his life, gave intense glee to children by his sleight of hand. Amongst other things he constructed a Punch and Judy theater for his own family, with frequent and original performances. Internes, whom he conducted through a hospital ward, were bewildered when the surgical instruments disappeared one by one, to be found eventually in a heap beneath the pillow of a youthful patient.

Hardly any episode in Dr. Pope's eventful life was more interesting than his discovery of Ishi, an Indian hunter, the last left of the Yana tribe, kin to the Mexican Yaquis. Hunted as a crazy man, half-starved, hopelessly bewildered, the poor creature was brought to bay, and refused to eat. A few words in his own language by a friendly scientist broke the hopeless spell of silence. Little by little the barrier that had cut off the "wild man's" soul from the world was broke down. Dr. Pope not only made his acquaintance, but learnt his language, and for several years lived and hunted with the lonely Indian, whom he discovered not only to be talented in natural aptitudes requiring skill and ingenuity, but stored with folklore tales, and possessed of a thoughtful philosophy of life all his own. Ishi, on his part, imparted to the Doctor—himself akin to the Indian in many personal traits—the secrets of bird calls, of animal lairs, and, most loved of all, of the bow and arrow, used with such effect in later years in the Doctor's African exploits. A bit of sympathy and understanding on the part of a few intelligent white men opened up for the Indian a long and useful career as a living key to the mysteries of a forgotten race.

THE story of Ishi is a parable, one may say, of the far greater story of the unsealing of the Indian's soul by the gift of the Faith. For it is a true unsealing: Faith builds upon nature, keeps and perfects all that is good in the Indian's character and valuable in his folk traditions, while setting him free from the degradation of paganism.

Hence the importance of the mission work of the Church amongst the Indians in this country. Among our Catholic Indians the Church has at present 150 missions; 336 churches and chapels; 250 priests; 450 Sisters; and 75 schools, with 6,000 children. Were these all in one neighborhood, they would present a sufficient problem; but scattered over the area of the continent from Mississippi to Washington, from the Dakotas to New Mexico—not to speak of the vast realms of Alaska, they are helpless without the intelligent, organized and constant cooperation of the Catholic public.

I dwell on the word "intelligent," since the success of the Marquette League for Catholic Indian Missions, which celebrates its Silver Jubilee in New York City on May 5, has been due, in great measure, precisely to intelligent planning and direction at its very beginning, and over the twenty-five years of its career.

AN experienced missionary objects to the haphazard, uninspiring ways to which missionaries have sometimes had to resort in order to scrape together bare necessities:

These things may no doubt be sold and bring in money; but God help the missions when the coming generation is being taught the value of eternal souls and the ideal of Catholic charity in terms of the waste-paper basket and the dust bin!

Well, there may be yet something to say for the old dust-bin methods. Since it is no trouble to save stamps, they may as well be saved; and one of the greatest theologians of the nineteenth century supported a mission in the Sudan by collecting cigar butts, old matches, stamps and such like. Nevertheless, the implication is plain that the missions in general, and particularly the home missions in our prosperous United States, need to be supported by a reasoned and inspiring procedure.

That this conclusion is correct, is proved by the fact that during the last twenty-five years, the Marquette League has contributed \$750,000 to our Indian Missions. Last year, 1928, was also the League's banner year, in which alone it gave to the Missions \$75,000.

SOME of the League's contributions are interesting. At Christmas, 1926, the League gave St. John's Mission, Komatke, Arizona, \$5,000 for building a pipe line, so that the Mission could have pure water. For twenty-five years they had had to drink alkaline water.

In the Spring of 1927 the League gave to Father Cataldo, S.J., the patriarch of the Indian Missions, \$5,000 towards the rebuilding of his girls' school. It was their last great gift to him before his death at the age of ninety. In Christmas, 1927, they gave Bishop Crimont of Alaska \$8,000 for his Indian missions; and in the spring of 1928 \$9,000 to Bishop Kelly, of Oklahoma, for the rebuilding of his Indian school. The League built the first day schools among the Papago Indians of Arizona. It regularly supports seven priests, catechists and teachers, and yearly gives large sums for the support of children in mission schools.

OF the League's founders only five are now living: Edward Eyre, of London, England; Joseph P. Grace, Edmond J. Butler, James F. Boyle, and Thomas F. Woodlock, of the United States Interstate Commerce Commission. Mr. Eyre was the first president. All of the founders, except three, were members of the St. Vincent de Paul Society. Their first meeting, inspired by the lectures and writings of Father Henry Ganss, of the Catholic Indian Bureau, took place in the office of the late Judge Eugene A. Philbin in New York. The League has been fortunate in the high character and wide experience

of the men whom have formed its directors, and is an example of what "Catholic Action" can mean in the United States.

NOT only do few of us actually realize the extent of the foreign-mission activity of the Church, but the immense extent of a different form of missionary activity, that of parish missions, is little known, since it is only infrequently reported. In presenting the following statistics of the work of the parish-mission band of the Jesuits of the Missouri Province, 1922 to 1928, I am hoping that similar statistics may be contributed of the work of other parish missionaries, diocesan or Religious.

In each pair of figures, the first figure is of the number of parishes, the second figure the number of missions.

In the following States:

Ill., 112, 156; Ind., 10, 12; Mich., 62, 89; Ohio, 39, 62; Ky., 10, 14; Wisc., 46, 64; Mo., 58, 86; Ia., 58, 64; Minn., 19, 27; Kan., 41, 48; Neb., 44, 52; S. D., 12, 12; Colo., 10, 17; Okla., 2, 4; Texas, 1, 1; Wyo., 2, 4; Pa., 1, 1; N. Mex., 1, 2; Canada, 5, 9.

Totals: Parishes, 142; Missions, 148.

In the following cities:

Chicago, 36, 56; Cincinnati, 3, 5; Cleveland, 7, 13; Detroit, 23, 36; Toledo, 6, 11; St. Louis, 27, 45; Milwaukee, 9, 16; Kansas City, 11, 15; Omaha, 15, 22; Denver, 5, 9.

Totals: Parishes, 142, 228.

By years:

1922, 54, 82; 1923, 69, 96; 1924, 88, 124; 1925, 75, 101; 1926, 90, 119; 1927, 78, 104; 1928, 79, 104.

In the above totals are not included Forty Hour Devotions, Novenas, Tridua and Parish Retreats.

Attendance at Missions	506,800
Confessions	506,800
Communions	1,520,400
Sermons	7,230
Instructions	15,183

The average attendance at a mission is about 700. The Communions total about three times the number of confessions that are heard during a mission.

Figures, of course, tell but a very fragmentary story. But the fragment that is told is sufficient to give a slight idea of the activity and the influence for good of the perpetual work of self-renewal that is forever taking place in the Church of God.

THE spirit of the early missions will be renewed at the joint pilgrimage of American and Canadian Catholics to Rome for the beatification of Father Claude de la Colombière, Apostle of the Sacred Heart, to take place on June 15. Father Mullaly, for the United States, and Father Bergin, for Canada, will have charge of the pilgrimage, which will leave New York on SS. Leviathan, May 25, and will visit many of the most interesting shrines and cities of Europe; returning from Bremen to reach New York July 8. \$595 will cover all expenses. Applications for the American League Pilgrimage should be made to the Rev. Charles J. Mullaly, S.J., National Director of the League, 515 East Fordham Road, New York.

THE PILGRIM.

Literature

The Status of Modern American Criticism

ROBERT A. PARSONS, S.J.

MODERN literary thought was best presented in the "Waste Land" of T. S. Eliot, and by Paul Valéry, who said, "There is no thinking man no matter how shrewd he may be who can hope to dominate this anxiety, to escape from this impression of darkness, to measure the probable duration of this period when the vital relations of humanity are disturbed so profoundly."

And why should not the vital relations of humanity be disturbed so profoundly, when you have the deterministic school, sponsored by V. F. Calverton in his essay "The Sociological Criticism of Literature;" such phenomena as the "perverted animal" naturalism of D. H. Lawrence, James Branch Cabell and others; the school of expatriated Americans and Irishmen in Paris under the aegis of James Joyce, assistant editor of *Transition*, a magazine of "Pure Art" (i.e. art with no relation to truth, thought, emotion or imagination, if you can grasp that metaphysical concept).

Then you have the school of critics who view life from a Freudian, or a modern symbolistic, or an unconscious psychological, or an expressionistic outlook on life. Then you have a closed circle of poets like E. E. Cummings (who hates commas and periods and capital letters), and amusing critics like Laura Riding and Robert Graves in "A Survey of Modernistic Poetry"—amusing because of their intense propaganda for unintelligible poetry.

Out of this welter of thought two critics of the latest generation become prominent: T. S. Eliot, who sponsors Tradition, as in "The Sacred Wood," and "Homage to John Dryden," the last essay found in the Hogarth series, 1928, and Gorham B. Munson, in his "Destinations" (1928), who would like to be friendly with the philosophy of Paul Elmer More. Mr. Munson admits that "we have perceived our milieu only piecemeal, and certainly we have scarcely any notion of where it is tending." But he is not sceptical like M. Valéry. He wants the younger generation to scan the works of Mr. More and Irving Babbitt. Mr. Munson has come a long way on the road of common sense and has often taken to task such critics as Van Wyck Brooks and H. L. Mencken.

In "The Pattern our Milieu," "Paul Elmer More, a Religious Dualist," "An Introduction to Irving Babbitt," and "American Literature and the Unattainable," Mr. Munson argues for a kindlier appreciation of the work done by Mr. More and Mr. Babbitt; he believes in the freedom of the will; he wants the modern artist to see life in all its entirety; and he offers a human unattainable perfectibility as the goal. He does "not wish to launch a conventional appeal to return to the classics," but he has nothing better to offer than the humanism of Mr. More and Mr. Babbitt. Mr. Munson represents the writers who once subscribed to "Secession." Evidently the "wowsing" days of H. L. Mencken are about over.

along with the polite criticism of Van Wyck Brooks, who in 1917 wrote: "We are no longer able to make the 'go' of life our fathers made: the whole spirit of the age is against the dualism which they accepted as a matter of course." Times have certainly changed.

Paul Elmer More, starting a new series of Shelburne essays in "The Demon of the Absolute," takes up the root of the whole matter: the fundamental idea which has produced the chaos of thought; the acceptance of idealistic or realistic monism. There is no doubt what he wants; he is striving for a sensible return to the idea that Aristotle had of man:

An animal who belongs to the natural realm of unconscious ends and a human being who possesses the faculty of consciously directive purpose. Here in this faculty of conscious purpose, begins the field of conduct, of ethics and statecraft and religion, wherein a man makes of himself by free choice, under certain limitations, that which he will; and here lies the field of art, wherein a man makes for himself that which he will.

As he states, the recognition of the dualism of the natural and supernatural in man is the philosophy of humanism. Mr. More practically throws overboard the philosophy of Francis Bacon; he wants something objective, truth and beauty under the direction of tradition to be the norms of literature.

Another outstanding work on criticism published in America in 1928 was "American Criticism," by Norman Foerster. He, too, is arguing for a sane return to humanism, for the dualism of man's nature, for the freedom of the will. He sums up the whole situation in his last essay, section five:

The philosophy of humanism finds its master truth not in men as they are (realism) nor in men as worse than they are (naturalism) nor in men as they wish to be (romanticism), but in men as they ought to be, of course not in the usual restrictedly moral sense, but with reference to the perfection of the human type.

The signs of the times are indeed hopeful; T. S. Eliot, following the logical conclusions of his premises and seeing that the chaos of modern thought was the natural outcome of the Reformation, accepted the humanism of Aristotle, interpreted by St. Thomas Aquinas. Mr. More would like to lead his disciples to the humanism of Aristotle plus the culture of the East; so, too, would Mr. Munson and Mr. Foerster. To have the younger generation, the disciples of the aforementioned three, come so far on the road of common sense, to have them perceive that man is also a free agent and is responsible for his actions, is indeed a great victory. It means that there will be a lesser tide of pornographic material turned out; it means that truth and honesty and the whole gamut of natural virtues will have a say once more.

It is indeed sad, however, that they have to awaken Confucius to umpire the game for the next ten years. We thought, when Amy Lowell finished the third and last "Anthology of Imagist Poets," in 1917, and when Ezra Pound (I take Wyndham Lewis' word for this) turned from Chinese translations to music, that the world of the East, and what it connotes spiritually, had passed back once more to the shades of the British Museum. Mr. More, if he wanted to apply his philosophy of seeing

the whole field entirely, certainly must know that the two cultures of East and West must always conflict. But I suppose he could not help it; he began life as a professor of Sanskrit and classical literature, and he is trying to reconcile his early loves.

Mr. Munson, in applying his humanistic principles to the moderns, rejects the laughable animalism of Dreiser and Anderson, praises cautiously the literary form of certain others, but he warns William Carlos Williams that the principle "nothing good but the new" leads straight to the hell of cubism, and tells his best friend, Hart Crane, that he does not know enough, and tickets Wallace Stevens as a dandy, and Kenneth Burke as an esthete, both of which are dubious compliments.

What the Catholic critic in this country (a humanist to begin with) needs is a complete outlook on present-day civilization. Such works as "America Comes of Age," by Siegfried; "Whither Mankind," edited by Beard; "The Nature of the Physical World," by A. S. Eddington; "The Rediscovery of America," by Frank (if he can understand unintelligible English); the series of books dealing with Science and the new Religion published by Macmillan, would give the critic a rather comprehensive view of modern life. Let him remember, though, that modern poetry, in itself quite anti-intellectual, is practically in the hands of three or four powerful cliques, each with a critic and a propagandist. Find out what the critic is saying and you have the secret of the poets.

Above all, let the Catholic critic have a vast amount of tolerant sympathy and humor, not bitter, and he might be able to bring American letters around to a more Christian outlook on life.

REVIEWS

An Outline History of the Great War. By G. V. CAREY and H. S. SCOTT. New York: The Macmillan Company. \$2.40.

The Aftermath. By WINSTON S. CHURCHILL. New York: Charles Scribner's Sons. \$5.00.

Here are two books in marked contrast; one a modest little volume telling a history of the Great War, the other a fifth and final volume of a torrential series on "The World Crisis." It may be that the compilation made by G. V. Carey, late Major in the Rifle Brigade, and H. S. Scott, late Captain, R. F. A., although only an outline, will prove of more importance than the warlike literary aftermath of the Right Hon. Winston S. Churchill. There is distinct merit in the account of the war by men who saw actual fighting. They have recorded its deadly and grim reality. In bird's eye fashion they show the main points, the chief battles and the general trend of the conflict with little interest in the British campaigning. America's share is briefly told, but high tribute is given to the fighting qualities of our soldiers. What these two veterans omit by way of recognition of the political issues and complications, Mr. Churchill supplies in abundance. His previous volumes were dedicated to "All Who Tried," and "All Who Endured," the present invective is significantly dedicated to "All Who Hope." One can hardly take the book seriously as the work of an historian. Nor does the distinguished author expect one to transfer an official character to his statements. "All the opinions expressed," says Mr. Churchill, "are purely personal and commit no one but myself." With such ease does he hope to justify his lack of restraint and courtesy; with such brief apology does he dare to justify the many untruths which "freedom of speech" and "autopublicity" would give him full liberty to circulate. But the facts have a more cruel

and more conservative philosophy; a philosophy which Parliament recognized and embraced when Lord Birkenhead resigned his secretaryship for India. But Mr. Churchill is still Chancellor of the Exchequer. The account of world affairs since the Armistice as told by the British Chancellor whatever it might hold out to "All Who Hope" does not give any real prospect of abiding peace. The "Outline History" on the contrary with its graphic, vivid pictures of actual war horrors may serve as an antidote from men who are not mere theorists nor politicians. E. J. B.

America's Ambassadors to England: 1785-1929. By BECKLES WILLSON. New York: Frederick A. Stokes Company. \$5.00.

This narrative of Anglo-American diplomatic relations, by the author of "America's Ambassadors to France," essays the portraiture of some forty successive ministers and ambassadors to England "since the political schism with the Mother Country was acknowledged in 1783." From the day when John Adams as our first Minister held the momentous interview with King George III, America has sent her chief diplomats to this court. The list here given, including about twenty-eight Ministers and eight Ambassadors, presents many figures of great importance in our history. In fact, the list is more impressive than would be that of England's representatives in our eyes. For of these men five became Presidents of the United States; one was defeated for that office; one was a Vice-President; five were Secretaries of State; one was Chief Justice; three were distinguished men of letters; and two were sons of eminent Presidents. It is a splendid galaxy in American affairs. The real essence of their diplomatic career is sketched in short, rapid strokes which create much interest and provoke serious reflection. If there is a false touch or a faulty lighting, it will, perhaps, be most noticeable in the author's insistence that his studies demonstrate "that no matter from what race the representative American springs, his culture is English, and that although, like John Jay, Van Buren and Roosevelt, he disavow one drop of English blood, when he lands on English soil he is, in the larger sense, at home." Yet a large opposition will maintain that the successor of John Adams might quote today: "The longer I live here the more astonished I become at the fundamental ignorance of the British about us and at our fundamental ignorance about them." Some may call it "misunderstanding," but under any name it does not contribute overmuch in making one feel at home. The studies, however, gathered from authentic sources, should prove a convenience to those who might wish a gauge of the international political temperature at various periods in our history and a ready reference to the opinions of successive representatives upon the issues of their day. F. S. P.

Religion Without God. By FULTON J. SHEEN. New York: Longmans, Green & Company. \$3.50.

The Life of All Living. By FULTON J. SHEEN. New York: The Century Company, \$1.75.

Here are two volumes well worth a place in even the most limited library of our educated laity, to say nothing of the clergy. They are equally fine books to put into the hands of serious and intelligent non-Catholics. "Religion Without God" supplements the author's earlier volume, "God and Intelligence." In three well defined parts it presents a very unbiased and well authenticated picture of contemporary religion apart from Catholicism; analyzes its historical origins; and finally submits it to a critical test which most convincingly brings out its weaknesses, fallacies, and vagaries. Non-Catholics have gotten to a stage where the old religious terminology, though still employed, has lost most of its traditional meaning. It is this that chiefly misleads the honest religious seeker and is responsible for his adherence to a creed which, because it destroys the fundamental concept of God, can have no satisfying religious significance. The author meets his adversaries on their own ground and marshals against them in splendid scholastic fashion, but in a thoroughly up-to-date presentation, the great St. Thomas. More popular in both content and treatment is Father Sheen's "The Life of All Living." The author's preface advertises it as "an

analogical description of revealed truths in terms of biology. In other words, it might be called a supernatural biology—a treatise on divine life." Such indeed it is; no mere formal proof of Christian doctrine. From start to finish it is interesting, clear and beautifully written, touching, in passages, the very heights of revealed truth and Catholic mysticism, yet presenting them with a simplicity that, while it does not do away with mysteries, lets one in to their reasonableness, their beauty, and their profound bearing on our own living. God's communication of life, both natural and supernatural to man, is admirably developed. One comes from the reading of the volume with a deeper appreciation of the worth and value of Catholicism, of the Divine attributes, of our sacramental system, of the Mass, of asceticism, of grace, prayer, etc. More power to the author's pen! W. I. L.

BOOKS AND AUTHORS

Religion and Morality.—Horace J. Bridges in "Taking the Name of Science in Vain" (Macmillan. \$2.50) essays to demonstrate the harmony of science and religion. To the extent that he warns his readers against blindly accepting the dicta of many contemporary pseudo-scientists, the volume has merit. Insofar, however, as he feels that much traditional religion needs to be thrown overboard if the twentieth-century thinker would adjust Christianity to scientific progress, he is dangerously modernistic. The volume ranges over a variety of topics inter-related with science and religion, such as art, literature, law, patriotism, etc., and there are critiques of such men in the public eye as Messrs. Mencken and Darrow, Dr. Stratton, Eugene O'Neill, Sinclair Lewis, Professor Watson, and others.

In "The Interpretation of Religion" (Scribner. \$4.00), John Baillie offers a theoretical study of the nature and scope of religion. The author goes deeply into his problem, critically analyzing such fundamental ideas as theology, faith, God, and revelation, but leading to conclusions often equally as faulty as the conclusions of the theories he would refute. While fairly orthodox in his fundamental principles, his general findings are far from being in harmony with Catholic doctrine. Indeed, on the positive side of his treatise, there is much that savors of modernism.

Under the title "Our Economic Morality: The Ethics of Jesus" (Macmillan. \$2.50), Harry F. Ward discusses profit and property as he understands it should be looked at from the Christian viewpoint. "Never," the author writes, "in the story of mankind has any nation made as much money with as little consideration for moral values and social consequences as the United States in the last decade." He pleads for a reunion of economic practices and religious ideals and for the development of some moral authority for economic behavior. While in sympathy with this purpose, one may not altogether approve of his interpretation of Christ's social and economic theories. Neither may his generalizations of the practical alliance of the churches with contemporary faulty economic philosophy go unchallenged.

Saints and Scholars.—Adolphe Thery, in his biography of "Père Vuillermet, O.P." (Lethielleux), presents to us the pastoral orator, the "blue-devil" chaplain, the fearless penman whom someone has called the *Roi de Lille*, and whom France counts among her legionnaires of honor. Fellow-novice of Allo, Lemonyer, Gillet, Garrigou-Lagrange, Poulpique, under Pères Janvier and Gardeil, he has his own record of achievement. Père Vuillermet was a realist, and attacked directly with the fire and finesse of a chasseur and a legionnaire. Out of its context, his famous retort would suffer; but we refer the curious to page 113.

Père Baragnon, likewise a French Dominican, has published "Symbolisme de l'apparition de Lourdes" (Tèqui), a series of pious meditations upon the acts, words and appearance of Our Lady in her converse with Bernadette.

Lethielleux offers, in the French translation by Père Dechène, S.J., the life of Margaret Sinclair as written in English by Mother Forbes. The story of this Scotch religious, known among the

Poor Clares as Sister Mary Francis of the Five Wounds, has now made its way into six languages. Readers are much impressed to learn that her spiritual life was largely achieved in her working days at an Edinburgh varnish factory, and to see the striking frontispiece of Margaret Sinclair *à la mode*.

Maurice Vaussard, in the collection "Les grandes ordres monastiques," (Grasset), has just issued "Le Carmel." Sympathetic and subdued in tone, it outlines the action of St. Teresa of Avila, the coming of the French Carmel, and the details of the religious life on which a more recent St. Teresa has thrown such new and beautiful splendor.

Abbé Jacques Leclercq, editor of the influential Belgian review *La Cité Chrétienne*, is never banal. His "S. François de Sales, Docteur de la perfection" (Beauchesne) pays beautiful and sympathetic tribute to the doctor of individual perfection, but considers that the social storm and stress in which Catholicism labors cannot be stilled solely by the calm sunlight of Savoy. Though in the present work Abbé Leclercq remains content with underlining this negative contention, doubtless his positive doctrine would be that which we have already seen in his brochure on Catholic Action. There are fine pronouncements upon changing times, upon the larger practicality, upon post-baptismal optimism. The liturgical question is raised, though not settled. The passages upon Molinism, however, seem a trifle unsteady: to call one system the more logical, and the other the more practical, hardly becomes so uncompromising a thinker. The second half of the book presents St. Francis teaching the way of perfection to the daughters of Ste. de Chantal. One would wish, in passing, to urge Abbé Leclercq to give us in book form his recent articles *de l'Amour chrétien*.

Abbé Arnaud d'Agnel, in his "S. Vincent de Paul, Maître d'Oraison" (Téqui), pursues his study of the interior influence of the beloved M. Vincent. There results from its reading a very definite impression of moderation and balance: characteristic flowering of the *dévotion moderne*.

The "Catholic Mind."—Three selections appropriate for Our Lady's month are contained in the issue of the *Catholic Mind* for May 8. The first of these, "Mary, Mediatrix of All Graces," is a reprint of one of the addresses given at the general sessions of the Sydney Eucharistic Congress last September. It is by Albert Power, S.J. "Mother of Sorrows" and "Mary and Thanksgiving," together with a brief reminder of Mothers' Day, add to its timely appeal.

Reminiscences.—The original Stalky of Kipling's "Stalky and Co.," that inimitable tale, fills some 800 pages with his most entertaining recollections, "Stalky's Reminiscences" (Macmillan. \$2.50), by Major-General L. C. Dunsterville. "In most ways," says the guileless author, "I consider myself an ideal guest even at the present day. I take whatever is offered me and thoroughly enjoy good things. I never want a second helping of anything, but I will always take one to please my hostess if she insists on it. I have no fads...I have a stock of harmless anecdotes, and a smattering of knowledge of most subjects in vogue, and I generally agree with whatever other people say." Stalky was strenuous. The first thought that is apt to come to the reader is: "How did Mrs. Dunsterville ever manage being his wife?" and then: "What a sporting time she must have had if she could manage it!" They bicycled "only" fifty miles at 122 degrees. The story of the famous "Dunsterforce," in the Persian campaign of the World War, is touched upon at the end. We learn how "when Colonel Toby Rawlinson joined us, he was able to improvise a very fine armored car out of a Ford van and some tissue-paper." It is the tale of a brave modest person, behind the little screen of poking fun at himself—and at no one else.

Mormonism, Buddhism, and Hinduism.—Drawing his materials chiefly from the journal of Henry Standage, Frank Alfred Golder, in collaboration with Thomas A. Bailey and J. Lyman Smith, retells the story of an important episode associated with

the beginnings of Mormonism. "The March of the Mormon Battalion" (Century. \$3.50), after a brief survey of the history and organization of the Church of the Latter Day Saints down to 1839, sketches the troubles of the Mormons with their neighbors in the first settlements they attempted and their final determination to move westward to California. At this juncture the War Department asked them for a group of volunteers to further General Kearney's Mexican campaign. Thereafter the journal of Henry Standage recounts the remarkable trek of the 500 Mormon fighting men across the Continent from the Missouri River to California. For a time it was planned that California should become the Mormon settlement, but this program was abandoned because Brigham Young feared lest the discovery of gold should generate a love of money in his people and would ruin their movement. Nevertheless, he did go on record as holding that the enlistment of the Mormon battalion in the United States service proved a blessing for his community.

Out of his experience as a traveler in Ceylon, Burma, Siam, Cambodia, China, Corea, and Japan, with his interests and observations centering mainly on the Buddhist communities in those places, James B. Prat writes "The Pilgrimage of Buddhism" (Macmillan. \$3.00). There is much interesting travel detail in the volume, along with graphic pictures of Buddhist life and customs. The author is sympathetic with his subject and admits that the thing he has chiefly sought to put in his volume is to make Buddhism plausible. He believes that Buddhism has a religious mission. However, he considers that it falls short of some of the educational and cultural advantages of Christianity. He finds the scope of Christian missionary effort among the Buddhist faithful less in offering them truth for their falsehood and light for their ignorance, than in bringing among them purely materialistic, social, and economic advantages.

The quest for contentment of heart regarding the religious belief that they should hold has led many of our Americans to dabble in various forms of Orientalism, which visitors from the East have endeavored to implant amongst us. "With or Without Christ" (Harper. \$1.50) is written to foster this movement by Sadhu Sundar Singh, a Protestantized Indian. The little volume is a compilation of incidents taken from the lives of Christians and non-Christians alike to indicate what it means to live with Christ or without Him. The careful reader will note many extravagances in the records that come close to being fanaticism, while even from the start one will grow very incredulous about the Sadhu's authority as a teacher when the Lord Bishop of Winchester parallels his conversion to St. Paul's.

With the Poets.—The simplicity of Caroline Gilman's "The Veiled Door" (Macmillan. \$1.50) leaves a deep satisfaction with the reader; yet in avoiding the strain which continued cleverness creates, the poet has as skilfully shunned the Charybdis of banality. Her treatment of moods and lyric patterns differs widely, maintaining only their characteristic brevity and charming music. In the difficult field of religious poetry, Miss Gilman presents examples of distinctive merit and her poems of the outdoors have a grace reminiscent of Emily Dickinson.

A new voice is a welcome voice on Parnassus, particularly when singing lines of such promise as those composing "Chrysalis Songs" (Marquette University Press. \$1.00), by Jessie Donaldson Corrigan. Many of the selections hint a poetic maturity rarely attained in a first volume. The author has a fine sense of lyric perception (which, in plain English, is the ability to tell what will make a good poem and what will not)—and a splendid ear for musical qualities.

The Drama.—"Night Hostess" (Samuel French. \$1.50), the dramatic comedy by Philip Dunning which evoked such contradictory opinion on Broadway a few months ago, is now available in book form. Independent of its achievement on the stage, the play is decidedly readable. The plot is shallow, but the fact that there is one, distinguishes it from its contemporaries. For brief delineation of character, "Fischer" is done well; "Rags" passably;

"Herman," for a minor role, well. The rest of the parts were brought with their costumes from the prop room. The reader will observe that stage murder is still as unattractive as it was in the days of Horace, and that plays intended for the general public are only retarded by excessive stage direction.

"Gods of the Lightning" and "Outside Looking In" (Longmans. \$2.50), by Maxwell Anderson, are only interesting as studies of drama in the pathologic state. The first play, written in conjunction with Harold Hickerson, urges the beatification of Sacco and Vanzetti. The piece is not without its skill in stagecraft, but cobwebs envelope the subject matter, mental astigmatism afflicts the author, and yawns possess the reader. "Outside Looking In" is a conventional tramp comedy whose reason for being is not clear. In unity of plot and character consistency and in everything but profanity, it leaves much to be desired.

"Street Scenes," by Elmer Rice (French. \$2.00), is a delineation of the seamy side of life with emphasis on the seams. It is marked with brilliant characterization and an abundance of dramatic detail, but the author's treatment of his subject is not adequate. The ratio he establishes between the good and the bad leaves the reader to infer that honor and honesty exist only accidentally within the grimy brownstone of the tenements. Yet real life boasts a nobility in poverty, a purity in calico and a faith that can look on candles and a coffin without a shudder. If there is to be realism, let it be real.

Philip Barry's comedy, "Holiday" (French. \$2.00), is refreshingly clean and refreshingly funny. It is the story of a rich young lady who loved a poor man's prospects better than she loved him. The author has created a delightful character in Linda, the misunderstood sister, and rather an unaccountable one in Julia, the wealthy bride-to-be. The repartee in the first two acts is scintillating, but suffers an eclipse in the third. The play, already successful on the professional stage, is of a nature to offer splendid possibilities to the amateur.

High Adventures.—Perhaps the most remarkable book on adventure in Africa yet published is "The Pedro Gorino" (Houghton Mifflin. \$3.50). It was dedicated to Sterling North of the University of Chicago by Harry Dean. Captain Dean is a pure-blooded descendant of African negroes who had been sea captains and merchants in many parts of the world. Going to sea at an early age he, at length, purchased a ship of his own in Norway, and manned her with a mixed crew of whites and blacks. The experiences which were his, while engaged in trading along the coasts of South Africa, spurred him to the high adventure of his life on behalf of his race, so hardly used in their own continent. This amazing tale, so simply told that its heroic idealism must be read between the lines, fills one with admiration for the attempt made, though it ended in failure. One hopes that, some day, Captain Dean will give us the rest of his life story.

Some of the accounts set down in "Bushwhacking" (Harpers. \$3.50) by Sir Hugh Clifford, of incidents of stress and danger, suffered by the English while engaged in "bearing the white man's burden" in the Malay States, are not lacking in thrilling interest. Most of them, however, are so long drawn out and are so over-freighted with endless asides in praise of England in the East, that one gives over reading. The tales lack verve. There are some illustrations in half-tone.

In "The Last Home of Mystery" (Century. \$4.00) E. Alexander Powell is hardly at his best. With Nepal as an objective he takes the reader over the usual tour of Ceylon and British India. When, after a mildly interesting trek over the mountains to Nepal, the three cities of that less-known part of Asia are reached, much is told of palaces and temples, and the over-interest of the more depraved adherents of Hinduism in sexual perversion as religion. Too much is made of this. On the return journey the author crosses the Persian Gulf and tells the more worthwhile portion of his story in Mesopotamia and Syria. In this book adventure seems to be synthetic rather than spontaneous. The narrative is marred by inveterate repetition, and its best bits are vitiated by a sort of "jazzing up" of the commonplace. There are many excellent photographs.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"A Mirror for Teachers"

To the Editor of AMERICA:

Permit me to express my appreciation and approval of the article entitled "A Mirror for Teachers," from the pen of Paul L. Blakely, S.J., in the issue of AMERICA for April 13.

My particular delight in this article comes not from its application to the work of the college professor, but rather from its practical value for all teachers, including those in the junior-high-school classification, forty-five of whom I have under my supervision as headmaster of the Washington Irving School in Boston.

Nowadays in educational literature we find a vast amount of very abstruse and verbose discussion relating to methods and manners of doing things. In this welter of pedagogical language it is refreshing to come across a list of statements so precise, concise, and altogether wholesome as those embodied in Father Blakely's article.

I am particularly impressed with the emphasis placed therein on definiteness. I have found in elementary and junior-high-school work, as elsewhere, that the lack of definiteness is the most frequent cause of failure in teaching. I realize that this is no new statement, and my only excuse for making it now is that I wish to emphasize the application of this college mirror for teachers to teachers of all classes. I am going to take the liberty to read the sixteen points given in the article to my assembled teachers, with the request that they look into this "mirror" and see what they see.

I am very certain that many of them will find renewed strength in doing things that they have been doing to secure the very results which are pleaded for in this article. If others have been falling short of the ideals there suggested, they may take refuge in the feeling expressed in the last paragraph that "it is well to see ourselves as others see us." That is the spirit in which we all of us should approach any kind of self-supervision. In that spirit I thank you for the publication of this article.

Boston.

WM. T. MILLER.

Fair—If Pertinent

To the Editor of AMERICA:

I heartily agree with both Mr. Thady Keane and M. P., despite our good friend Father Talbot's apology or response. I should even prefer the suggested epithet *Jansenistic*, rather than have the dangerous attractiveness of intellectual imagery that can dissect and film certain emotions in thought-forms, and perhaps unintentionally leave a mark or in the slightest degree dim the faith of some soul not so esthetically gifted.

There is one test of a book and of an author—it is what Tennyson said of Wordsworth long ago: "He wrote no line which, dying, he might wish to blot." It carries a pertinent message and establishes a fair test.

Tiffin, O.

HARRY A. MCPOLIN.

Virtus in Medio

To the Editor of AMERICA:

The criticism leveled at Peadar O'Donnell's novel by Mr. Keane seems to me to be without foundation. In reading this book, one was inevitably struck by the struggle those heroic people made in bearing and rearing their children. The artistic qualities of the work were more than sufficient to offset the grossness (if any) that might have been associated with the passage which Mr. Keane criticizes. Furthermore, the example of that young woman, who staked her life to cooperate with God in the creation of a human soul, is one that may well be kept before Catholic youth today.

It is a fault of over-enthusiasm to be more Catholic than the

Church herself. On the basis of Mr. Keane's objection, we should most certainly have to delete certain passages from the Gospels, and yet they are read aloud from our altars Sunday after Sunday. . . .

Adopting a sane attitude toward the Catholic novel, such as Father Talbot suggests, is after all the safest method for morals, and the only recipe for a Catholic literature.

St. Louis.

J. M.

Birth and Death

To the Editor of AMERICA:

Let me thank Father Talbot for breaking a lance for me in the issue of AMERICA for April 20. A literary friend said of the book in question that "it seems prayed out—not written out."

Even in a small village like Rankweil there is some woman in labor almost daily, and always *unsecretly*. How can I make a record of village life without some mention of it?

That withdrawal out of nothing, that beginning of a soul's eternal journey, in our full Catholic sense, seems to me to have something august and solemn about it. Certain idiosyncrasies of race, of temperament, of environment, always accompany the mystery of birth. As I wrote of death, why not of birth? Both are equally and legitimately the stuff of literature.

Mr. Thady Keane's selection of Peadar O'Donnell's book as "leading all the rest" is not, from a literary point of view, correct. Jørgensen's gorgeous, ample, permanent book is the true pearl of all those published by the Catholic Book Club. That Scandinavian, agnostic soul undergoing the experience of Latin, Franciscan thought makes great literature. It is not reticent concerning the "facts of life." I hope that, no matter what storms of criticism beat about the Club, it will continue to select *literature*—food for adult, Catholic intellectuals, and thus remove some of the contempt in which Catholic literature has been held by Protestants, with, perhaps, some measure of reason.

New York.

EDITH O'SHAUGHNESSY.

Children's Books and Others

To the Editor of AMERICA:

With apologies to both Father Talbot and Mrs. O'Shaughnessy, I should, as a subscriber to the Catholic Book Club, still like to add a word.

I have been teaching literature and the social sciences for many years. I have found Mrs. O'Shaughnessy's works helpful in history and allied subjects, as they contain much collateral material that I have not been able to get elsewhere.

From my teaching and other allied experiences, I have had a chance to know something of what children and young people are reading these days. By the latter I mean, in the main, graduates of Catholic high schools, girls and young women from sixteen to twenty-five and older. If there are any young people in the family of M. P. who are capable, of reading appreciatively a piece of literature like "Other Ways and Other Flesh," then the best thing he can do is to get down on his bended knees and thank God for it.

I am not sure whether I was more furiously indignant or sorely hurt when that letter appeared in AMERICA, but serious illness prevented me from answering it at the time. My understanding of the Catholic Book Club is that it was organized for grown people—not that I can find anything in Mrs. O'Shaughnessy's book that an adolescent boy or girl should not read. Probably it is the privilege of parents to put their daughters, at least, through a system of torture caused by total ignorance of the "facts of life," and by mortal terror of the unknown. It sometimes happens, though not so often as in the past. But if a few parents are able and eager to withhold such information, they ought at least, I think, refrain from criticizing the editors of the Book Club for sending the rest of us the best Catholic book of the month.

Some of us, at least, have no room for any more children's literature in our library. We are giving what we have to our

young nephews as soon as they grow up to it. Possibly M. P. might organize a juvenile book club.

Detroit.

ELIZABETH PARKS.

Creating a False Conscience

To the Editor of AMERICA:

Father Talbot is due a vote of thanks from the readers of AMERICA and from all Catholics for his very lucid distinction between real and imaginary moral evil. It is very opportune, too; for too many Catholics are imbued with these false ideas. The worst of it is that some of them create for themselves these imaginary sins and then commit them; whereas, if they would take the trouble properly to inform themselves, they would save themselves quite a bit of trouble. However, for some this seems impossible, since they prefer their own stricter judgment.

Whence arises this strange anomaly? Hendrik Willem Van Loon says somewhere that the less Catholic a country is and the more Catholics are thrown in with Protestants the more narrow and evangelistic their ideas and manners become.

How can these people read the Bible or even follow the Liturgy of the Church, especially that of the feasts of the Incarnation, the Immaculate Conception, etc., without being shocked? For plain speaking let them read the sermons of the great Fathers of the Church, sermons delivered to mixed congregations, to children even. Were the Catholics better or worse in those days?

The same attitude toward these things was kept up all during the Middle Ages—the Ages of Faith—and to some extent to our own day, in Catholic countries. It is only where the blight of Calvinism has entered in that Catholics become squeamish—often with very sad results, in the opinion of no less an authority on moral theology than Father Vermeersch, S.J.

Let us have an end to this pseudo-Catholicism. The cause may also lie to some extent in the quality of the catechetical teaching which our Catholics receive while young. In my opinion, this should be in the hands of those only who have made a thorough course in dogmatic and moral theology.

New Orleans.

SACERDOS.

The Parish Sodality Convention

To the Editor of AMERICA:

The first National Convention of Parish Sodalities of Our Lady will be held at the Palmer House in Chicago, July 5, 6, and 7. This is the first time in America that the Parish Sodalities have met in a national conference and it is an important milestone in the development of the Sodality ideal in our country.

The Sodality of Our Lady is, in all probability, the largest parish organization in the world. And due to the fact that each Sodality is self-governing, there has been a tendency among Sodalities to forget that they are really united in spirit and ideals with a great international organization. The convention this summer is intended to bring together women sodalists from all over the country to restate their devotion to Our Blessed Lady, their common ideals and purposes, and the true apostolic spirit of the Sodality.

Properly conducted, the Sodality in the parish is supposed to be devoted heart and soul to the spiritual progress of the parish and in a very true sense the "priest's right hand." In consequence, devotion to the parish and methods of practically assisting the parish are to be emphasized at the convention.

While there will be carefully prepared lectures and talks, the main features of the program will be the discussions by the sodalists themselves. It is felt that this open-house discussion of Sodality ideals and methods will give the assembled delegates an opportunity of expressing themselves freely, and from their common experiences of success and failure their vision of the possibilities of Sodality activity will be broadened.

To this convention are invited pastors, directors of Sodalities, and the members of the married ladies' and unmarried ladies' Sodalities established in parish churches. Anyone interested in parish organization will, however, be welcome at the meeting.

St. Louis.

DANIEL A. LORD, S.J.